

# Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXIV.

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New Series Vol. XVI, No. 38

## PERSONAL AND PRACTICAL.

Only one more Sunday. What use are you going to make of it?

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"Our acts our angels are  
For good or ill;  
Our faithful shadows  
Are with us still."

—:o:—

"God so loved the world;" "Go ye into all the world;" "And, lo! I am with you." So, go, lo! they go together. So is the gospel in expression, go, the gospel in action; lo, the gospel in promise. So is the ground of missions; go, the structure; lo, the capstone.

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Read the record of contributions to Home and Foreign Missions on page 1. As you see, we will have to raise about \$7,000 before the books close on April 30, to meet the amounts which have been asked of us by these Boards. Can we do it? We can. Will we? That is the question. We believe we will.

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We hear of a number of persons who are getting up clubs of new subscribers to The Baptist and Reflector so as to secure a ticket to the Southern Baptist Convention. Some brethren have already sent in their clubs. Several others notify us that they have secured nearly enough names, and we presume will have no trouble in getting up the balance. If you have not yet gone to work to get up a club, begin at once. You will find it much easier than you thought.

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We learn that Baron Uixkull, of Russia, will attend the meeting of the Southern Baptist Convention at Chattanooga. The Baron was a prominent figure at the meeting of the Baptist World's Congress in London last year. He is a wealthy and influential member of the Russian aristocracy, who was converted to the Baptist faith. We are sure that his visit will be of much interest to the Baptists of the South, and we join with them in extending to him a cordial welcome to the Convention.

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We need men and women who will live for Christ. We do not need any wine and water Christians, any milk and cider Christians, any Christians who put on their religion when they put on their Sunday clothes, and take off their religion when they take off their Sunday clothes. We believe in an everyday religion, in a religion which is as good for Monday and Tuesday and Wednesday and Thursday and Friday and Saturday as it is for Sunday; in a religion which is as good for the home as it is for the church, for the store as it is for the prayer-meeting, for the office as it is for the Sunday-school.

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We call attention to the Tennessee Baptist Encampment, to be held at Estill Springs, June 26 to July 6. We published last week a programme of the encampment. As you will see, it is quite an excellent one. A rate of one fare has been given on the railroads. The hotels at Estill Springs give a rate of \$1.00 per day, which is a very low rate. It is expected that there will be a large attendance. Let us all go to Estill Springs and have a good time together for a few days. It will do us good in every way—physically, mentally and morally. If you wish any further information about the encampment, write to Rev. T. B. Ray, Nashville, Tenn.

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The following paragraph from the Central Baptist, headed "A Missouri Issue," is as appropriate to Tennessee as to Missouri: "Every citizen of Missouri who is in favor of law enforcement needs to remember that the choice of a legislature is approaching. Probably neither party will openly advocate Sunday saloons, race tracks and gambling dens. To do so would be suicidal. More likely the forces of lawlessness will work in the dark, control nominations under cover and seek to accomplish their ends by stealth. It is a wise precaution to have every candidate for the legislature define his attitude. The man who is not willing to do this has no right to solicit votes."

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Fifth Sunday meetings are being held this week all over Tennessee. Let some one at each meeting be sure to make a speech on Missions and call attention to the needs of the Home and Foreign Mission Boards, and then take up a collection for them. Be sure, also, to forward the amount contributed at once to the Treasurer, W. M. Woodcock, Nashville, so that he will receive it Monday night, at latest. We shall be glad, also, to have you present the claims

## READ THIS RECORD.

Tennessee Baptists gave last Convention year:

Home Missions .....\$ 7,321.37  
Foreign Missions .....13,662.17

Our aim this year:

Home Missions .....\$10,000.00  
Foreign Missions .....18,000.00

Gifts to April 23, 1906:

Home Missions .....\$ 7,906.28  
Foreign Missions .....12,718.37

To be raised:

Home Missions .....2,093.72  
Foreign Missions .....5,281.63

Will you and your church make these figures grow? Watch the changes each week.

W. C. GOLDEN, Cor. Sec.

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of the Baptist and Reflector, and call attention to our offer to send the paper from now until January 1, 1907, for \$1.00. We have been receiving a good many new subscriptions on that proposition. We ought to receive several hundred more from this fifth Sunday meeting.

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The Standard had a thoughtful editorial recently on the subject, "Can Anything Be Done?" in which it asked: "Have we men in our ministry, exercising their functions as pastors or evangelists, who have been compelled to leave their churches because of licentious conduct, but retain their credentials and go forth to continue their dirty work in other fields?" The Standard suggests the following remedies for the situation: "First, increased protection may be found in the use of a standing committee on councils. Second, increased protection might be found in a State information bureau. Third, when a church finds its pastor unworthy, let it publish the fact. Fourth, when ministers and others refuse to give letters of commendation to men of whom they know little or nothing, matters will mend." These are all good suggestions.

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The debt of the Home Mission Society is \$46,419. This is an increase of \$8,000 over the indebtedness of a year ago. Extraordinary expenses have been \$30,000 greater than last year. The debt of the Missionary Union will be about \$43,000. Last year it was \$11,374.72, making an increase of \$33,000. Let us hope that our Home and Foreign Mission Boards will be able to come to the Convention at Chattanooga without any debt at all upon them. It should be remembered, however, that they have both enlarged their work considerably during the past year. At present they have a large indebtedness upon them. We hope, however, that it will be wiped out. But the time is very short. The books close April 30, which is next Monday. What is done must be done quickly. Has your church made a contribution to these Boards? If not, see that it does so next Sunday.

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The week of May 21-26 is to be known as the Thomas Memorial Week in this city. The Board of Trade will hold a musical festival, the purpose of which is to raise funds to install a pipe organ in the Tabernacle in memory of Maj. John W. Thomas. We need hardly remind our readers of the splendid character and achievements of Major Thomas. We had occasion to speak of these in connection with his recent death. Major Thomas was not only a great railroad president, but he was a noble Christian man and a strong Baptist. We hope that all the Baptists will join in the effort to build a monument to his memory which will be an inspiration to generations yet unborn. In attending the May Festival they will not only receive pleasure themselves, but will contribute toward the perpetuation of the memory of one of the greatest Baptists God ever gave to our State. Low rates will be given on all the railroads.

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Dr. J. B. Cranfill, in the Baptist Tribune, tells the following story: "The tendency on the part of some to criticize me, led me in my mind, to paraphrase the questions of the old deacon who kept a country store. It was related of him that each morning, after the store had been opened and swept out, and the breakfast hour was approaching, he always called in his clerk, and the following colloquy would ensue: 'John, have you rocked the coffee?' 'Yes.' 'Have you sanded the sugar?' 'Yes.' 'Have you watered the vinegar?' 'Yes.' 'Well, come in to prayers.' The addition which suggested itself to my mind, that would have

been used in some quarters would have changed this colloquy to the following form: 'John, have you rocked the coffee?' 'Yes.' 'Have you sanded the sugar?' 'Yes.' 'Have you watered the vinegar?' 'Yes.' 'Have you cussed Cranfill?' 'Yes.' 'Well, come in to prayers.' Perhaps the names of others might be substituted for that of Dr. Cranfill.

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It is unfortunate that the primary election for United States Senator comes at the same time as the Southern Baptist Convention in Chattanooga. There are a good many Baptist brethren over the State who would like to vote in the primary, but at the same time will want to attend the Convention. As it will be impossible to do both, we would suggest that they arrange a pair. That is to say, let them find some friend who is going to vote for the other candidate from the one they had expected to vote for, and get this person to agree to refrain from voting as a matter of accommodation to them. Such an arrangement is frequently made both in Congress and elsewhere. This will enable the brethren to attend the Convention, and at the same time they will not feel that they are losing their vote. We make this suggestion because we have been asked by a number of the brethren what they ought to do about the matter. We are anxious to have as many as possible to attend the Convention.

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Dr. O. L. Halley gave notice to the First Baptist Church, Texarkana, Ark., on last Sunday that he would at the next business meeting of the church offer his resignation as pastor. He will complete a pastorate of six years. The membership when he took charge was 237. There have been added by letter, statement and restoration during that time 401, with 214 approved for baptism. The present roll of the church is 523. He has preached 922 times, made 8,000 personal visits and attended 45 funerals. This is a great work which he has accomplished. The relation between him and the church is very pleasant, but he would like to go to some other field where he will have better school facilities for his children. Dr. Halley expects to attend the Southern Baptist Convention at Chattanooga. He will be accompanied by Mrs. Halley, who will be glad to meet the older members of the Young South, of which she was formerly editor.

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The American Baptist Publication Society has published a new edition of a little book published some time ago entitled, "Side by Side." The name of the author is not given, but it is understood to be Mrs. E. Y. Mullins. It is the story of two children, Wheeler, her own son, and Rosa, the daughter of a neighbor in Baltimore when Dr. Mullins was pastor there. They were playmates and sweethearts from babyhood. The little exchanges of affection between them are very beautiful to read about. Their childish expressions are quite interesting, especially to those who have children of their own, and the methods of training her boy used by Mrs. Mullins are very suggestive and helpful. After a while Rosa was taken away, to be followed a little later by Wheeler, and now they sleep side by side in the cemetery in Baltimore. The style of the book is charming in its simplicity, and the whole story is one of the most beautiful and at the same time most pathetic that we have ever read. We are glad it is republished, and hope it will have a large sale. The price is 50 cents.

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There were from 1,000 to 5,000 lives lost in the great earthquake and fire at San Francisco last week. The exact number is not yet known. The amount of property destroyed was probably about \$300,000,000. The losses both of life and property seem large. But there are other earthquakes and other fires in this country every year and every day in the year, as a result of which the property loss amounts to \$1,400,000 every year, and the loss of life to about 100,000 ever year. These are the earthquakes of the saloon and the fires of strong drink. Compared to the losses entailed by them the losses in San Francisco pale into insignificance. We do not notice these losses so much for the reason that they are scattered over the country and extend throughout the year. But put the results together, and they are far greater and more terrible than the results from the earthquake and fire. We send our sympathy and our prayers and our money to San Francisco to relieve those who are suffering from the earthquake and fire. And we do well. But what do we do about the saloon? We simply say that if it will pay us a part of its ill-gotten gains it may continue to exist and to cause all the loss of life and of property it can. How inconsistent that Christian people should be engaged in such business! How strange that they should expend so much sympathy upon the sufferers from the earthquake and fire and then treat with indifference the institution which causes in a year five times as great a loss of property and twenty times as great a loss of life.

## Our Change.

By Rev. Gilbert Dobbs.

Life's weary pilgrim stands on Pisgah's top,  
 Where once stood he who swayed the potent rod;  
 Who, on a flaming summit talked with God;  
 Whom angels kissed asleep on Nebo's slope—  
 Lifts up his sun-lit face with buoyant hope,  
 And casts his eye toward Canaan's sunny sod,  
 Over beyond the Jordan's tawny flood,  
 With which he is full eager now to cope.  
 He fain would plume himself for nobler flight,  
 Lay down his staff upon earth's highest crest;  
 Wing o'er the starry islets of the night,  
 And find in loftier realms his lasting rest.  
 The eagle spirit, cooped in cage of clay,  
 Oft beats its fan and yearns to soar away.  
 The fabled phoenix sought its funeral pyre  
 Within the gates of On, by altars fair,  
 And shed its red and golden plumage there.  
 But from the ashes of that purging fire  
 Arose again fresh-plumed to soar the higher.  
 So heaven is the high-born's native air;  
 And resurrection robes for saints to wear!  
 Are woven out of webs of mortal mire;  
 Thus clothed in that immortal livery,  
 In youth and loveliness for age renewed,  
 The soul, in rapture steeped and ecstasy,  
 Scales pinnacles, where no earth-talms intrude,  
 And sings sweet liquid notes of highest praise  
 In paeans to the great Ancient of Days.  
 —(From Sonnets on Immortality.)  
 Brownsville, Tenn.

## GRACE FOR GRACE.

By Rev. J. R. Chiles.

The sentence from which this phrase is taken (John 1: 16) shows that we receive grace for grace. Favor for favor is the equivalent in every-day words.

1. This is true in the beginning of Christian life. We were "convicted" of sin. Repentance was "granted" unto us. God "gave" the measure of faith. When causes and effects connected with the new birth are added in two columns we have the sum total in Paul's words: "Saved by grace."

2. It is true in our lives afterward. He who began a good work in us will perfect it until the day of Jesus Christ. The father heart insures the care of the child. Here it is directed by perfect wisdom and has infinite resources at its command. Favor follows favor.

See the succession: "Whom he foreknew he also fore-ordained to be conformed to the image of His Son. . . . And whom he foreordained them he also called. And whom he called them he also justified. And whom He justified, them He also glorified." Some have called the above five links in a golden chain. In passing from one of these to the other the phrase can truthfully be separated—"Grace for grace." And while the latter three of these are being realized in experience could it not be said over and over again many times: "Grace for grace?"

Grace keeps us humble when men exalt us. It lifts us up when men debase us. Grace causes the rich to feel their poverty. It causes the poor to know their wealth. Grace makes us submissive when we are sick. It makes us thankful when we are well. For all our trials we hear Him say: "My grace is sufficient for thee." "With every temptation he makes a way of escape."

Think even of the steps from the toddle of the child till the slow step next to the grave. Although they are many, yet for every one God has given new favor.

3. Grace is given us for every added grace in our lives. We are told to grow in grace. We all know the story of Mr. Moody's life. He began his work by distributing tracts; spoke in broken sentences at prayer meeting; was glad of the privilege of making for himself a Sunday School class and the next Sunday had ten or twelve of the toughest boys in Chicago in the place in the church assigned to his class; later he began a mission school in neglected district; finally he became the great evangelist of the past century. Every step from the beginning till he went home bearing so many sheaves can be told in the words "grace for grace."

In the parable of the talents there was difference in ability. Three men received ten, five, and two talents respectively. There was like faithfulness, each one gaining an hundred per cent. They received exactly the same commendation and reward.

In the parable of the pounds there was the same ability. Each received one pound. There was a difference in faithfulness and so a difference in rewards. He whose pound had gained ten pounds was given ten cities. He whose pound had gained five pounds was given five cities.

Some of the ancients told the story that an angel was walking over the earth looking for a place to build a city. One night in his travels he saw a man go into a field and carry twelve shocks of his wheat over into the adjoining field and set them up among the shocks over there. The night was quiet and the angel heard him say: "My brother has a large family and needs them." Before day light the other came and taking twelve shocks of wheat from his field placed them across the fence, saying: "My brother is in feeble health and needs them." The angel said: "Here I will build my city and call it Jerusalem, the city of peace."

God favors us for showing favors to others. Unless we forgive those who sin against us He will not forgive us of our sins against Him. If we give a cup of cold water in His name we shall not lose our reward.

4. He gives dying grace for living grace. A pastor who now lives in Missouri was in the Galveston flood. The waters drove him into his house, then

on upstairs where he had to stand upon a chair to keep out of it. Houses all around him gave way. There was a cry and then all was over. He was expecting the same. He committed himself to God and said he was perfectly resigned as to what was expected to happen. God gives his children grace to meet the last enemy death.

5. He gives heavenly grace for earthly grace. He enables us to obtain food and clothing. Life has its joys even as a field has its flowers. At death conditions change and all these things which limit the effects and blessings of grace are removed. As star light is lost in sun-light so the grace shown us on earth is lost in the grace shown us in heaven.  
 Jonesboro, Tenn.

## A DAY ON THE LAKE OF GALILEE.

The Lord is good; his mercy endures forever. After another night of sweet, refreshing sleep, I was ready to rise at 5 o'clock. There was a touch of sadness that came with all the glory of a day opening without clouds on the Sea of Galilee and its surrounding mountains. Mr. Aboosh, who has been my dragoman on all my trips in Palestine, and who brought me to Tiberias, came in at 5 a. m., to tell me good-bye. He started back to Jerusalem, and I shall most likely not see him again. He left his party in my charge and this responsibility only makes me feel his absence the more; for the party consisted of Professor John Ylvisaker, St. Paul, Minn.; Rev. J. Nordby, Illinois; Dr. Hall and wife, New Jersey; Pastor Thiesing and wife from Mecklenburg, Germany.

At 8 a. m., we were seated in a row boat with one sail, heading for the northeast corner of the sea, where the Jordan enters it. This point can be located from Tiberias only by a visible depression in the mountain run round this beautiful lake. Tiberias, the mouth of the Jordan, and snow white Hermon are in a straight line; and, therefore, the Great Hermon stood constantly before us. After getting some distance from the shore, there was breeze enough to encourage the oarsmen to unwrap the sail, and swing it out. On and on we went; three oars kept dipping with the regularity of the pendulum and the harmony of a song. The breeze soon subsided, and the sail was again furled. One by one the oarsmen took off their headwraps and coats, and laid their breasts bare and took hold again. Their deep breathing, the sweat and color of their faces showed how determined they were to enter the Jordan in another hour or two. Ducks and sea gulls kept the lake of Tiberias from looking like the Dead Sea. We were two and half hours getting to the Jordan.

We went up the Jordan to the vicinity of Bethsaida Julias. There seem quite clearly to have been two Bethsidas; the name means "house of fishing," and it is not strange that on the shores of a lake abounding with fish there should be two "houses of fishing." The other village of that name was distinguished as Bethsaida of Galilee (John 12: 21), and was the home of Philip, Peter and Andrew, and is referred to in Mark 6: 45; John 1: 44. I saw fishermen washing their nets, no doubt very much as in Philip and Andrew's time. At the mouth of the Jordan, too, they wanted to sell us a basket of fish. We turned by smooth gliding on our barge. Bedouin camps were on both sides of us; and children of all sizes gathered on the banks and followed us along. These are a strange and interesting people. I am satisfied that it was in the vicinity of Bethsaida Julias where Christ fed the five thousand. I saw a delightful grassy plat some half hour away which answers well for the place where He had them to sit down. Any how, the distance and isolation of the place makes such a miracle more probable.

We emerged upon the lake again, and coasted to the right, coming to Tell Hum just at 12 o'clock. Here we lunched, and at the same time were joined by the English party of three, who started the same afternoon with us from Jerusalem, and came by the same route and with the same stations; so that we became quite well acquainted. Tell Hum, it is now agreed since the late excavations, is the ancient Capernaum. The ruins of its old synagogues are magnificent; and no wonder the Jews then appreciated the liberality of the centurion who built it for them. The excavations made less than two years ago laid bare its foundation, floor and entrance; its fallen columns, stones. The ornamentations, which consist of vines and fruits, show wonderful skill at carving. I have not seen more beautiful any where. The ancient floor and western entrance steps are in a wonderfully perfect state of preservation. Here the blessed footsteps of our Lord were often heard; and somewhere on this floor he sat and talked with words that so moved the hearts of people, for He was accustomed to go into the synagogue on the Sabbath day. In these grounds I saw wild mustard quite high, one stalk about as high as I could reach; and two of our party saw birds alight in the branches thereof. Too, it is only the 13th of March. There is a convent here; and the priests are carefully guarding the ruins just as the German architects and excavators left them; though I took a marble chipping from one of the large blocks.

From here we continued our coasting to Ain-et-Tin (Khan Minyek, which up to the late excavations at Tell Hum, was by many regarded as the ancient Capernaum). Another hour brought us to el-Medjel, the ancient Makdala. It is represented now by a miserable village. When people have so much beautiful water in a few steps of their huts, why do they not wash and keep clean? There was little inducement to land here except that our Lord, no doubt, often walked here, and it was the old home of Mary Magdalene, who was last at the cross and first at the sepulcher. For her sake, who so loved the Lord, we walked awhile on the pebbly beach and among the miserable abodes of a half-clad people. How are the mighty fallen!

We then embarked again, in the peculiar manner of being carried by two strong oarsmen over the

shallow water to the boat, and continued our coasting voyage without landing any more, till at sunset we arrived at Tiberias, our place of departure in the early morning. I had collected many references to these sacred places in the Holy Scriptures, which were read by Mrs. Hall, and enjoyed as the oars rhythmically dipped in the sparkling waters of blue Galilee.  
 G. M. SAVAGE.

## THE MAINE PRESS AND PROHIBITION.

Printer's Ink says that Maine supports more newspapers according to its population than any other State in the Union. About four-fifths of these papers sustain the principle of State Prohibition. The following compilation of extracts from recent editorials in these papers will help to correct the errors and misrepresentations circulated by the press in other States. These extracts are prefaced by one from Governor Cobb's address before the Deering Club of Portland on April 6, 1906.

I am opposed to local option and license, but better than nullification. I believe that enforced prohibition, the kind that many counties enjoy to-day and many more might enjoy under the control of local officials were it not for political corruption, is the best and most satisfactory method to regulate the liquor problem in Maine.—Gov. William T. Cobb, Rockland.

Prohibition that prohibits has not become unpopular with the people.—Eastport Sentinel.

The prohibitory laws of Maine are good, and like all good laws, should be upheld and enforced.—Naraguagus Times, Cherryfield.

We have not the slightest apprehension that the people of Maine want the laws against the sale of intoxicating liquors repealed.—Lewiston Journal.

The days of open saloons in Maine are a thing of the past, at present at any rate, and we trust that they may continue to be such.—Bethel News.

The voters of Maine want no resubmission, no license, no free rum, but such enforcement as will strengthen manhood, and promote individual prosperity and happiness.—Maine Farmer, Augusta.

A comparison of the conditions in Maine, socially, morally and financially, of to-day with the times of half a century ago reveals an enormous advance. Much of this improvement we believe attributable to the prohibitory law.—Courier-Gazette, Rockland.

From a somewhat intimate knowledge of the operation of the local option law in Massachusetts, we are prepared to say that the system, though it is the best of its kind in the country, is not one which should replace the present prohibitory law in this State.—Rumford Falls Times.

"Never knew so little drunkenness as now," said a Lewiston officer to The Sun yesterday. "Something has dried up the town or else the people have reformed."—Lewiston Sun, Feb. 17, 1906.

The enforcement of the prohibitory law is not an impossibility. Our good city of Portland to-day furnishes an example of enforced prohibition as an accomplished fact.—Portland Press.

Portland bar-tenders and liquor sellers who formerly wore good clothes and had plenty of money, all supplied by poor working men, are now wearing overalls and putting in nine hours a-day to earn their \$1.50 a day.—Portland Express.

The prohibitory law, in its workings, has grave faults. So has license. The license system in Maine would disgust good citizens and good citizens are in the majority in this State.—Calais Times.

No law on the miserable liquor business, where you deal with the appetites of people, can be perfect; but we have long since learned that the prohibitory law poorly enforced is better than any license law ever enacted.—Somerset Reporter, Skowhegan.

It is just barely possible that some of the members of the last Legislature knew that our State law already forbade the sale of cider. . . . Don't get hysterical any more about this cider question. Just see that the law is enforced.—Machias Union.

The great majority of our people wish to handle this question to the advantage of the greatest number. The sentiment in Maine is against giving the liquor business position as a proper and legitimate trade. The liquor trade is not respectable in this State.—Farmington Chronicle.

These verdicts and doings of the juries satisfy us that an overwhelming majority of the people of this county want this particular law strictly and impartially enforced. If more evidence is required it can be seen in the general rejoicing among the people at the jailing of so many of the leading violators of the law.—Republican Journal, Belfast.

Androscoggin rum-sellers don't like enforced law a bit. And is there any wonder in view of the following: 151 liquor cases were disposed of and the grand total of fines was \$15,208. Sixteen rum-sellers are now in the Androscoggin county jail and thirty-four others might have been had they not skipped town.—Bridgton News.

There is scarcely any sacrifice that the rum trust is not willing to make for the sake of securing a legal entry into the Maine field; not merely for the sake of gratifying existing appetites, but also for the purpose of creating new ones in the rising generation.—Kennebec Journal, Augusta.

There is absolutely no evidence of popular demand for a repeal of the amendment; rather, everything tends in the other direction—the people want every possible effort made to prevent traffic in intoxicating beverages.—Bangor Sunday Republican.

We have such a law (prohibition) now, and the majority of the people believe in it. Resubmission would not change the situation. The voters of the State would never vote for a constitutional amendment striking that law from our books.—Calais Times.

The Republican candidate for Governor received 26,000 majority, which can be interpreted that the voters of Maine favor prohibition and are opposed to it by more than 26,000 majority.—Bangor Daily News.

(Compiled by H. N. Pringle, Waterville, Me.)

### How My Boy Went Down.

It was not on the field of battle,  
It was not with a ship at sea,  
But a fate far worse than either  
That stole him away from me.  
Twas the death in the tempting wine cup  
That the reason and senses drown,  
He drank the alluring poison,  
And thus my boy went down.

Down from the heights of manhood  
To the depths of disgrace and sin;  
Down to a worthless being,  
From the hope of what might have been.  
For the brand of a beast besotted  
He bartered his manhood's crown;  
Through the gate of a sinful pleasure  
My poor, weak boy went down.

'Tis only the same old story  
That mothers so often tell,  
With accents of infinite sadness,  
Like the tones of a funeral bell;  
But I never thought once when I heard it  
I should learn all its meaning myself;  
I thought he'd be true to his mother,  
I thought he'd be true to himself.

But alas! for my hopes, all delusion!  
Alas! for his youthful pride!  
Alas! who are safe when danger  
Is open on every side?  
Oh, can nothing destroy this great evil?  
No bar in its pathway be thrown,  
To save from the terrible maelstrom  
The thousands of boys going down?  
—Author Unknown.

### RELIGION AND THE SOCIAL LIFE OR THE CHRISTIAN ATTITUDE TOWARD AMUSEMENTS.

(Sermon preached by Dr. W. A. Atchley at Broadway Baptist Church, Knoxville, Tenn.)

Text—"Thy kingdom come, Thy will be done on earth as it is in heaven." (Matt. 6: 10.)

Jesus teaches us to pray, that God's will may be done in the social life, as it is in heaven. Religion and the social life should not be separated, because the social life should be made a part of the religious life. "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Pleasures have their place in life. They are designed to be recreations, and we live under the law of recreation as well as the law of labor. There are those who believe that life is too serious for any mirth. They regard all pleasures as sinful, and would write over the church door, "All hope abandon, ye who enter here," and proclaim to the world that a person cannot be perfectly happy and perfectly holy. What was the attitude of Jesus towards pleasures? Did he condemn them as sinful in themselves? He did not. He lived the life of a normal man, and not the life of an ascetic. He visited places of festivity as well as places of worship and mourning. He attended suppers and weddings and entered into the festivities of life with the people.

Pleasures have an important mission. They refresh the body, the mind and the soul; they bless and do not curse, they elevate and not degrade. But pleasure may be abused. Excessive pleasures are harmful. Pleasures that do not recreate, are hurtful. Pleasures are abused when they are made the great end of life. "But she that giveth herself to pleasure is dead while she liveth." There are certain Christian principles which should govern Christians in all of their amusements. I say Christian principles because only genuine Christians will be governed by them. A Christian is one who makes the kingdom of God the chief end and supreme good of life, and makes all other things subordinate and subservient to the interests of God's kingdom.

I. We must decide for ourselves what is helpful or harmful. "Let each man be fully persuaded in his own mind." Every person should have a mind of his own, and not always take the opinion of others. Dare always, like a Daniel, to exercise your own judgment in regard to what is right or wrong. When we are in Rome, we should not do as Rome does, unless Rome does right. Majorities are not always on the side of right. Pleasures are not right, because they are popular. Bull fights in Spain are popular, but they are not right. We should not follow a multitude to do wrong. A man who has no mind of his own is to be pitied. A man who is always guided by the judgment of others in regard to what is right or wrong, is a weak man.

II. Pleasures which are hurtful are unlawful. "The lust of the flesh, the lust of the eye and the pride of life," are hurtful to body, mind and soul, and should be abstained from, as we abstain from poisonous food.

Amusements which are hurtful to the spiritual life are unlawful. Pleasures may be innocent in themselves, but hurtful to the spiritual life, to spiritual growth. What is one man's meat may be another man's poison. No man has any right to eat food which is hurtful to the physical life, neither has any Christian a right to indulge in any amusement which is hurtful to his spiritual life. We have large freedom given us, but no larger than was given to Paul. "All things are lawful; but all things are not expedient." We should not try to make our conscience the law of another man's conscience. We are not a law to our neighbor, our neighbor is not a law to us. We are exceedingly narrow and little when we think that all are wrong who do not accept our conscience as their law of conduct. What may be lawful for some may not be lawful for others.

III. Pleasures which are excessive are unlawful. The law of temperance extends not only to our eating and drinking, but also to our pleasures. Pleas-

ures, when they are made the chief end of life, become sinful. Pleasures are not the rule of a noble life, but the rule of an ignoble life. A life that is all pleasure is no life at all. A devotee of pleasure is a dishonor to God, to self and to the human family.

Pleasures are excessive when they interfere with our personal relation and obligations to Christ. He and He alone has a right to the first place in our minds, hearts and lives. We owe Him our purest love, our deepest devotion and our richest services. Mere pleasure seekers thwart God's plan, who plans for the highest development of all and the realization of the full limit of human usefulness and blessedness.

IV. Pleasures which violate conscience are unlawful. What is right for some is not inevitably right for everybody. Paul said that he could eat meat offered to idols without personal injury. But what was right for him to do would not be right for man who had a weak conscience to do. Each person must follow his own conscience, and when he violates his conscience, he sins. "To him that esteemeth anything unclean to him it is unclean." If one man follows the conscience of another man, he sins. "Whatsoever is without faith is sin," that is, whatever violates conscience is sin.

Amusements which are questionable should be let alone. If a person indulge in any amusement which is questionable in his own mind, he violates his conscience. If card playing, dancing, theater-going are doubtful amusements in the mind of any one, he should never indulge in them. To do so is to violate conscience, and the violation of conscience endangers a person's whole moral and spiritual well-being. It is absolutely unsafe to indulge in questionable amusements.

V. Pleasures which are hurtful to others are unlawful. The law of Christian charity should govern us in our attitude toward pleasures. If I cause my brother to stumble I no longer walk according to the law of love. Certain amusements might not be personally hurtful to some, but would be to others. We must regulate our conduct by the influence it has upon others. I may indulge in a certain amusement which would not be hurtful to myself, but my example would embolden another to do what his conscience forbids him to do, and in this way cause my brother to stumble. "But take heed lest by any means this liberty of yours becomes a stumbling block to the weak." We may exercise our liberty at the expense of the moral and spiritual well-being of others. If we sin against a weak brother's conscience, we sin against Christ. "And thus, sinning against the brethren and wounding their conscience when it is weak, ye sin against Christ."

The question of amusements is not only a question of personal injury, but also a question of the influence of example. "Wherefore, if meat make my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble." If card playing, dancing and theater-going wound the conscience of a weak brother and cause him to stumble, a Christian will abstain from these amusements for the sake of the weak brother. If moderate drinking of intoxicants influences others to drink excessively, a Christian will become a total abstainer. If the use of tobacco lessens a Christian's influence for good, he gladly abandons the evil habit. Is there any real enjoyment in these things which lessen our Christian influence and cause others to fall? Can a person who has the spirit of Christ, take any enjoyment in doing these things which are hurtful to others?

It takes a real Christian—Christman—to abstain from pleasures innocent in themselves for the good of others. If a man has the mind of the Master, his highest right is the right to sacrifice his rights for the good of others. It was the meat and drink of his Master to sacrifice his life for the good of others. It was the sweetest joy of Paul to sacrifice his rights for the good of others. It is the sweetest joy of every Christian to forego the exercise of his rights for the good of others. If we are not willing to sacrifice our own rights for the well-being of others, we are very selfish and have not the spirit of Christ—the spirit of self-denial. If a man love God supremely and his neighbor as himself, it will be a joy to sacrifice for those for whom Christ died.

You say that this makes the Christian life exceedingly narrow, but it is just this spirit of self-denial which makes it exceedingly broad—the broadest life. A selfish life is the smallest and the most narrow life.

What good are they if the test of all pleasures. How far are they helpful, expresses the true spirit in which we should approach all pleasures. If they are rightly apprehended and conscientiously used they will perform a very important ministry for body and mind and soul. We should give place to them for God's glory, for the good of others and for our own good. We should think and worship, work and play as the sons of God. "Thy will be done on earth, as it is in heaven." "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." All wholesome amusements may be sanctified, made a part of one religious life by crowning Christ Lord of the social life.

### A BEAUTIFUL PICTURE.

"Born of water" does not mean baptism, because baptism is a moving picture of burial and resurrection.

The most wonderful and interesting pictures to-day are the moving pictures. They are the great mystery and marvel of the photographer's art. But more than nineteen hundred years ago God gave us the most significant and comprehensive spiritual moving picture of the Christian that has ever been seen. It was the Divine and perfect picture of the Christian's "death to sin" and resurrection "to walk in newness of life." To change the form is not merely to change the mode, but is to destroy the picture,

to "break the mould, of doctrine." We must have the two-fold act as God gave it or we destroy God's picture. Nor must we include more than God included. We must not say baptism means "born of water," or that born of water means baptism, because God says in Romans, chapter 6: "Therefore, we are buried with Him by baptism." And in Colossians, chapter 2, God says: "If ye then be risen with Christ." We insist that baptism is God's own picture of burial in the immersion and resurrection in the emersion. Burial is not birth. Resurrection is not birth. A picture of a burial is not a picture of a birth. A picture of a resurrection is not a picture of a birth. A picture of a birth is not a picture of a resurrection. A good photograph of me is not a photograph of you. Baptism is God's own photograph, moving picture, of burial and resurrection, burial by immersion, resurrection by emersion, therefore, God's ordinance does not represent a birth, and, therefore, "born of water," (John 3: 5), has nothing to do with baptism. CHAS. HARRIS NASH, Hopkinsville, Ky.

### IS THE OLD TESTAMENT GONE?

By Rev. Albert R. Bond.

The destructive critic has sought by many means to overthrow faith in the integrity of the Old Testament. It has been widely heralded that the best scholarship of the world has given up credence in the Old Testament. The faith of many believers has felt the shock. It is refreshing to see a scholar of world-wide reputation enter the lists against the destructive critics. Is the Old Testament gone? The negative answer is forcefully put in the new book, just from the press, by Dr. James Orr, of Glasgow, "The Old Testament Problem." This book received a prize of \$6,000.00 from Lake Forest University.

Dr. Orr, who is thoroughly conversant with the wide field of criticism, takes the assumptions of the destructive critics and shows their inconsistencies and fallacies. After the introductory chapter, the author gives a sketch of the witness that the Old Testament itself bears to its own history and appeal for inspiration and authority. The next four chapters deal with the critical position; the division of the Hexateuch by the critics is accepted provisionally to show that upon this basis the patriarchal and Mosaic historical outlines and the essentials in customs and institutions cannot be overthrown. The next four chapters constitute the author's "sceptical doubts," as to the theories; he selects the salient facts of the critics and points out their inability to claim proof. The next chapter suggests the confirmation of the Old Testament that comes from recent discoveries in archaeology. The last chapter deals with the Psalter and predictive prophecy and a sketch of the progressiveness of revelation. Thus in brief is the scope of the book, of which a much deserved detailed review cannot here be given.

The headings of the chapters is instructive: 1. Introductory: The problem stated. 2. The Old Testament from its own point of view. 3. The Old Testament as affected by criticism: the history, the argument from critical premises. 4. The Old Testament as affected by criticism: The History, the counter-theories tested. 5. The Old Testament as affected by criticism: Religion and institutions; God and His worship. 6. The Old Testament as affected by criticism. Religion and institutions. Ark, tabernacle, etc. 7. Difficulties and perplexities of the critical hypothesis: The J. E. analysis. 8. Difficulties, etc.: The question of Deuteronomy. 9. Difficulties, etc.: The Priestly Writings: The Code. 10. Difficulties, etc.: The Priestly Writing: The Document. 11. Archaeology and the Old Testament. 12. Psalms and Prophets; The Progressiveness of Revelation.

The author must of necessity enter largely into the details of the criticism to show the fallacy, for the critics often gain credence for their opinions because of their vague character. Those who are interested in seeing the overthrow of the critical assumptions that are paraded as facts, though based on anything but facts, will welcome his great book. Dr. Orr knows how to make interesting the discussion of dry facts and yet drier theories. The destructive critics will hardly be able to give successful answer to this book.

One significant fact only may be mentioned. Dr. Orr shows that the fundamental question of criticism is the attitude toward the supernatural. The extreme critic denies the supernatural and hence does not hesitate to cut out all references to it. Again, the author points out that much of the adverse criticism of the Old Testament has originated in Deism and antagonism to revelation; it has not come from reverent scholarship.

The author and his masterful style does not need special commendation. He has already won his wide list of readers. The name of Scribners is sufficient guarantee of the press work. Price \$1.50 net.

West Point, Ga.

### TEXAS LETTER.

Lingering illness in family and pressure of circumstances have delayed our usual writing. The winter's trip in the Gulf Coast country was very helpful in restoring our depleted health, and gave a six months' needed rest, and the first since coming to the State thirty years ago.

Texas Baptists are a moving and hustling set of folks. Years ago we thought the push and progress was wonderful, and so it was, but the half had not been told, neither is it yet known and future developments only can demonstrate the mightiness of God's forces when moving in united strength under the inspiration and leadership of the God of Israel.

The troubles of the past are dwindling to insignificant ripples. The gradual getting together of hitherto discordant forces is inspiring and hopeful. The schools are all doing fairly. The problem of

our school facilities and education of the rising generation is now to the front. The immense feature of the denominational work among Texas Baptists this season is the completion of the great Baptist sanitarium building in Dallas. When completed it will be one of the most gigantic structures in the West, and fitted for perpetual beneficence in the healing and help of the sick. It is a source of unmeasured gratitude that the new forces lately to the front are wondrously equipped and capable of meeting the demands. Thirty years ago and now: Then a small and scattering force traversed the prairies, getting together the multitudes of incoming people, organizing churches, building church houses and establishing the faith. Many hard-fought doctrinal battles were fought. The few surviving veterans are bewildered at the present status of things. The layers of the foundation are rejoicing with the builders, and—a source of inexpressible joy and consolation—the foundations have no need to be dug up or remodeled, and thus "grow old gracefully." Cleburne, Texas. T. E. MUSE.

#### AMONG THE BRETHREN.

John D. Rockefeller is no longer trustee of Fifth Avenue Church, New York, having resigned lately on account of ill health.

The church at Chillicothe, Mo., has called Rev. J. Frank Smith, who has heretofore been pastor at Fee, Mo., and he accepts. He is expected to do great good.

Rev. T. E. Cannedy has resigned the care of South Park Church, Dallas, Texas, to take effect April 30. He is a true man of God. We knew him in Seminary days.

Rev. C. C. Pugh, of Auburn, Ala., has been called to the care of the College Park Church, near Atlanta, Ga., but Alabamians are hopeful that they may retain him.

Rev. J. H. Pennock, of Arlington, Ky., resigned the care of the church at Medina, Tenn., and leaves this plucky little church pastorless, but determined to move onward.

"A Discourse on Folks and Animals" is the topic of an article in The Baptist Tribune of Dallas, Tex., from the pen of Dr. J. B. Gambrell, and there are no stronger writers among us.

A revival is in progress at the Union Church, Dyersburg, Tenn., in which Rev. G. H. Crutcher is doing his own preaching. The church recently undertook to support a missionary.

Duffy Street Church, Savannah, Ga., is to retain its pastor, Dr. R. Van Deventer. He declined the call to Cuthbert, Ga., at the earnest solicitation of his happy Savannah people.

Dr. John E. White, of the Second Church, Atlanta, Ga., is assisting Rev. J. S. Hardaway in a revival with the Central Church, Newnan, Ga. There is indication of a great meeting.

Evangelist Geo. C. Cates, of Louisville, Ky., is now in a revival with Rev. E. Stubblefield and his heroic church at Oxford, Miss. It is expected that gracious results will follow.

Samuel Parish, of the vicinity of Westport, Tenn., died and was buried at Mt. Comfort Church last week, Rev. E. M. Joyner, of Westport, officiating. He was truly a strong character.

The commencement address of Hollins Institute, of Virginia, will be delivered this year by Dr. E. Y. Mullins, of Louisville, Ky., and the annual sermon by Dr. F. T. McFaden, of Richmond, Va.

Rev. T. J. Porter, of the First Church, Cairo, Ill., was lately called to the pastorate at White Hall, Ill., but the Cairo saints would not consent to such an arrangement, so he remains with them.

Dr. J. W. Porter, of the First Church, Newport News, Va., decides to decline the call to the First Church, Owensboro, Ky., saying that he cannot think of leaving his flock with their building in ashes.

Rev. W. C. McNeeley, of Jackson, Tenn., ordained two deacons at his Zion Church near Brownsville, Tenn., lately. Rev. J. W. Robinson, of Jackson, assisted in the services, which were very impressive.

Rev. L. R. Christie, of Valdosta, Ga., will deliver the commencement sermon of Mercer University, at Macon, Ga., June 3, and Prof. Shaler Matthews of Chicago, will deliver the baccalaureate address.

Col. R. B. Watson has been superintendent of the Sunday-school of the church at Ridge Spring, S. C., since 1867. He was a member of the second graduating class that Furman University ever sent out.

Rev. W. H. Sledge, of Macon, Ga., is assisting Dr. L. T. Wilson in the East Church, Louisville, Ky. Their hundreds of friends in Tennessee will watch the outcome of this meeting with very great interest.

A new church is to be constructed at Greensboro, N. C., where Dr. Henry W. Battle is pastor, which will cost \$35,000, and the seating capacity will be 2,000. Dr. Weston Bruner assists him in a revival soon.

Rev. L. A. Cooper has resigned his position, as financial agent of the Greenville Female College, Greenville, S. C., to accept the care of the church at Johnston, S. C. The resignation takes effect May 1.

Rev. R. L. Bell, of Martin, Tenn., is having inducements thrown to him by the church at Dexter, Mo., to accept that pastorate. We protest against his going in view of the good work he is doing in Tennessee.

The Baptists at Trezevant, Tenn., under the wise leadership of Rev. J. E. Skinner, of Murray, Ky., are letting no grass grow under their feet. A new brick church to replace the inadequate frame structure is what they are striving for now. Splendid congregations wait on Brother Skinner's ministry.

Dr. J. W. Porter, of Newport News, Va., is greatly stirring the saints of Grove Avenue Church, Richmond, Va., where Dr. J. B. Hawthorne is pastor. His sermons greatly thrilled the people and wrought much good.

Rev. W. A. Smith resigned the care of the First Church, Lexington, N. C., to assume charge of the Berkeley Avenue Church, Richmond, Va. That church is much encouraged. May the Smith tribe ever increase!

The annual convention of the Baptist Young People's Unions of Alabama was recently held at Gadsden, and was very largely attended. Rev. J. R. Magill, of Northport, formerly pastor in Tennessee, was elected president.

Missionary C. D. Daniel, who was compelled on account of approaching ill health to give up his work in Cuba, is now pastor of the Mexican church in El Paso, Texas, and the prospects for a great work are flattering.

Things happened at the First Church, Richmond, Va., during the recent revival in which Rev. W. B. Riley, of Minneapolis, Minn., assisted Rev. Geo. W. McDaniel. There were 100 additions, 89 by baptism. The Foreign Mission offering reached \$4,200.

Rev. H. H. Hulten, of Bales Avenue Church, Kansas City, Mo., has accepted the care of the Tryon Street Church, Charlotte, N. C., and is hopeful of accomplishing untold good. Rev. C. T. Willingham, of Japan, has been supplying the pulpit for months.

The Atlanta Georgian is the title of a new evening daily which is being printed in Atlanta. John Temple Graves is editor and T. L. Seeley is publisher. It will exclude from its columns all kinds of liquor advertisements and other things unclean and questionable.

Dr. W. M. Harris, of the First Church, Knoxville, Tenn., will deliver the commencement sermon for the S. W. B. University, Jackson, Tenn., June 3. Dr. Spencer Tunnell, of Columbia, Tenn., will deliver the literary address Wednesday night, June 6. On a recent trip to Knoxville, Dr. P. T. Hale secured \$1,400 for the endowment of the university. Woe betide the man who doesn't want to give if Dr. Hale interviews him!

#### GATHERING THE FRAGMENTS.

Only a few days remain until the books of the Foreign Board close for this convention year. A number of people have been thinking of giving for this work of the Lord which has been so prospered. We trust that if they have not done so already, they will forward their gifts at once, as the books close April 30th for this convention year. In many cases subscriptions have been made. We hope that the officers of the churches and mission committees will see that the pledges are collected at once, and that all treasurers, both of churches, associations and conventions, will forward the funds promptly, so that they will reach Richmond by April 30th. Every year funds come in May with the request that they be credited on the convention year which has just closed, but our rules require us to close at 12 o'clock midnight, April 30th. Please let every one remember this.

We give below a statement of the receipts of the Board to April 15: Georgia, \$31,892.26; Virginia, \$24,250.53; South Carolina, \$20,967.04; Alabama, \$19,806.52; Kentucky, \$16,750.96; North Carolina, \$12,920.85; Texas, \$11,102.66; Tennessee, \$9,849.01; Missouri, \$9,793.90; Mississippi, \$8,512.71; Maryland, \$5,281.34; Florida, \$3,905.58; Louisiana, \$2,819.99; Arkansas, \$1,405.22; District of Columbia, \$1,028.66; Oklahoma, \$548.39; Indian Territory, \$468.15; other sources, \$3,278.37; total, \$184,582.14.

These figures will be very much changed in the next ten days. We are in hopes of \$150,000 more, so as to go up to the Convention without debt. May the Lord graciously open the hearts of His people to do great things. We want to meet in Chattanooga, May 11, with rejoicing, and ready to lay out plans for greater things in the Master's service. To do this, let every one pray God that He will help us to do great things in His service, and then let each one of us do his best.

R. J. WILLINGHAM, Cor. Sec'y.

Richmond, Va.

#### THE END.

The end of our Convention year is but eight days away. We received but \$409.85 for Home Missions and \$894.92 for Foreign Missions last week. We are greatly anxious about what the result will be one week hence. Our shortage at this hour on what we hope to do for the year is \$7,375.35. There is no reason why we should not reach this, if our people will try. Let every church that has not taken a collection for Home and Foreign Missions take one on next Sunday morning, and mail it before the sun goes down that day, otherwise it will not reach us during the day Monday. If money is mailed during the day Monday the only way for it to be counted in this year is to telegraph the amount to this office, specifying the amount for Home and Foreign Missions. Within a hundred miles a telephone message can be sent after six o'clock at about the same cost as a telegram. Let us all do our best.

W. C. GOLDEN, Cor. Sec'y.

W. C. Golden, Nashville, Tenn.—Are you going to the Southern Baptist Convention at Chattanooga? Do you desire to be enrolled as a messenger? If so, send in your name for appointment in keeping with the Constitution of the Convention. The churches that have given to Home and Foreign Missions sufficient to entitle them to a messenger, will please make their appointment, and send in the names as early as possible, so that we may know who to enroll on this basis.

#### EDUCATIONAL CONFERENCE.

Program of the Educational Conference, Chattanooga, Tenn., Thursday, May 10, 1906:

Morning, 9:30.—Devotional exercises, Dr. W. C. James. Report of Secretary.

10:00—"The College Curriculum." President Chas. Lee Smith. Discussion.

11:00—"A Definition of Christian Education." President Edwin M. Poteat.

11:45—President's address and permanent organization. Open parliament, if there is time.

12:45—Adjournment.

Afternoon, 2:00—Devotional exercises, President R. G. Patrick.

2:15 to 4:00—News from the field. Papers of ten minutes, setting forth the condition of the Baptist educational cause in the several States, as follows:

Virginia, President F. W. Boatwright; North Carolina, Dr. J. W. Bailey; South Carolina, President Lee Davis Lodge; Georgia, Dr. S. Y. Jameson; Florida, Dr. C. S. Farris; Alabama, President A. P. Montague; Mississippi, President B. G. Lowrey; Louisiana, Dr. H. A. Sumrell; Texas, President S. P. Brooks; Missouri, President J. P. Greene; Arkansas, President W. W. Rivers; Kentucky, Dr. T. T. Eaton; Tennessee, President M. D. Jeffries.

4:00—"The Relation of the Pastor to General Culture," Dr. Carter Helm Jones. Adjournment.

Evening, 8:00—Devotional exercises, Dr. J. N. Prestridge.

8:15—"The Southern College and the New Prosperity," President W. L. Poteat. "The Baptist School a Civic Force," Dr. J. B. Gambrell. Adjournment.

It is earnestly desired that all of the college men of the Convention will be present at this important meeting.

WILLIAM H. HARRISON, Secretary.

#### EAST TENNESSEE.

At Coal Creek, Pastor H. B. Clapp preached. His churches at Clinton and Coal Creek have both made offerings, during March and April, to Home and Foreign Missions. Coal Creek S. S. contributed \$10 to the famine-stricken of Japan. Brother Clapp and his family have gone for a month's visit to relatives at Petersburg, Texas, his churches granting him a vacation.

Pastor J. R. Chiles preached at both hours at Jonesboro. Morning subject, "Prayer;" evening subject, "The Pentecostal Revival." Lord's Supper observed, using for the first time their individual communion set. All are pleased with the change. Pastor Chiles began a protracted meeting, in which he will do the preaching himself.

A splendid day at Third Creek (Tennessee). Pastor J. C. Shipe preached morning and night. The themes were, "Cheap Religion Repudiated" and "A Profitable Business." Good congregations. S. S. 97. Special offering for Foreign Missions, \$43.42. Total offerings for the day were \$65. The pastor and people are encouraged, and they press forward with increased zeal.

Pastor W. J. Robinson, of Johnson City, is most favorably impressed with the outlook, and hopes to accomplish much for the Master. Since his coming ten have been added to the membership. The main S. S. and that at the mission are crowded and more room is greatly needed. Dr. R. J. Willingham addressed the church recently. Rev. E. W. Kenyon is now assisting in a meeting to continue some weeks. We bespeak for Pastor Robinson the confidence, sympathy and co-operation of the brethren of Upper East Tennessee. He is worthy of their highest regard—a faithful minister of Jesus Christ. We hope to hear of the churches in all that region laying hold of him for services in revival meetings, in which the Lord has richly blessed his labors in the days gone by.

At Mountain City, Pastor J. W. Kesterson preached in the morning. Subject, "Fruit Bearing." He preached in the evening at Dewey Schoolhouse. Subject, "Acceptable Service." Collection for State Missions.

Pastor J. M. Haymore preached at Morristown to large audiences. S. S. 174. One addition by letter. Brother Haymore announced that he had prayerfully considered the request of the church that he withdraw his resignation, offered the previous Sunday, and he asked that it be accepted, to take effect April 30th. This was reluctantly done.

Here, the pastor preached only in the morning. Subject, "A Blessed Assurance." Union W. C. T. U. service at night. Protracted service begins with Rev. G. W. Perryman, D.D., of Knoxville, to assist. Pray for us!

Now, just a hint to the wide-awake, zealous women in our churches. The Southern Baptist Convention is soon to meet in Chattanooga. Your tolling, faithful pastor is thinking about it, and he longs to go. But your church pays him so little he cannot afford to bear the expense of the trip and board there. How the Convention will help him! It will broaden his horizon and fill him with missionary spirit and zeal, and your church will feel and profit by the richer sermons he will preach when he gets back. Do get at it at once and raise the money to send him to Chattanooga. It can be easily done. The one need is interested and zealous leaders. Be sure to raise an amount sufficient to cover his necessary expenses—railroad fare and board, at least \$1 per day while there. May God bless you as you thus take up and push earnestly forward work that I know will please Him and bring to you and to your church such rich returns! Do begin to-day!

O. C. PEYTON.

Maryville, Tenn.

S. N. Fitzpatrick, Lebanon.—I preached Sunday at Smith Springs. At night, by special invitation I preached at Bethel, a Methodist church, a mile away. Good audiences and good interest at both hours. We expect Brother S. M. McCarter with us at Una Saturday at Second Section.

PASTORS' CONFERENCE.

Nashville.

First Church—Pastor Burrows preached on "Inner Power" and "Draw Nigh to God." Central—Dr. Van Ness preached in the morning and the pastor at night. 353 in S. S. Rev. I. N. Penick conducting revival meetings. Two additions by letter.

Edgefield—Pastor Cree preached on "The Average Man." Two by letter, one for baptism. The cornerstone of the new church building to be laid next Sunday afternoon at 3:30. United in the union revival services at night.

Third—Pastor Yankee preached on "The Christian Armor" and "The Danger of To-morrow." Four approved for baptism, three by letter, three professions. 193 in S. S.; 86 in Mission S. S.

North Edgefield—Pastor Snow preached on "Christ Calming the Storm" and "Sin." Fifteen approved for baptism, one by letter, 26 baptized. 275 in S. S. Brother E. H. Yankee preached during the week, to the delight of all. Meeting will continue until Wednesday evening. Large congregations at all services.

Immanuel—Pastor Ray preached in the morning on "The Fine Art of Living with Others." Union services at night.

Centennial—Pastor Stewart preached on "Home Missions" and "Repentance." 141 in S. S. Good collection for Home Missions.

Belmont—Pastor preached at both hours. Sunday-school attendance was the largest in the history of the church. Corner stone of the new building was laid during the week, and the work on the church is progressing rapidly.

Lockeland—Pastor Horner preached on "The Dynamo of Missions" and "Baraca." Large congregations.

Howell Memorial—Pastor McCarter preached on "By the Lord Actions Are Weighed." Rev. S. W. Kendrick preached at night on "Profit and Loss." Five additions by baptism; 150 in S. S. Brother Kendrick is on his way to San Francisco to look after a brother who has not been heard from since the great earthquake.

Union Hill—Pastor Price preached Saturday and Sunday. Subjects, "Christians as Christ's Representatives" and "Believers Commit Their Eternal Destiny to Christ." Good congregations and good services.

Mill Creek—Pastor Reid preached on "The One God and the One Mediator."

New Hope—Pastor Gupton preached on "Future Recognition." This service closed the pastor's relations with this church.

The brethren resumed the matter of relating their experience of grace and call to the ministry. Brethren Snow and Stewart spoke.

Knoxville.

First Church—Pastor Harris preached on "Three Classes of Church Members" and "Regeneration." One received on profession of faith, three baptized. 360 in S. S.

Euclid Avenue—Pastor Hurst preached on "Faith and Unbelief Contrasted" and "God Seeing the Blood, Will Pass Over." Three professions of faith, two approved for baptism. Protracted meeting, Brother Sharp, of Bell Avenue, doing the preaching.

Grove City—Pastor R. N. Cate preached on "Witnessing for Christ" and "In God We Stand." 117 in S. S. Two additions, twelve requests for prayers.

Third—Pastor A. J. Holt preached on "The Four Alls of the Commission" and "The First Psalm." One addition by relation, one to be baptized. 200 in S. S.; 40 in Junior B. Y. P. U.; 50 in B. Y. P. U.

Immanuel—Pastor E. A. Cate preached on "Obedience" and "The Passover." 124 in S. S. Six joined by letter. Making great preparations for the fifth Sunday meeting, to begin Friday night.

Oakwood—Pastor Crow preached on "The Conditions of Fruitfulness" and "The Uncertainty of To-morrow." One received; one addition.

Deaderick Avenue—Pastor G. W. Perryman preached on "The Year of Jubilee" and "The Day of Wrath." Two received by letter, two baptized. Great interest. 587 in S. S.

Island Home—Pastor J. L. Dance preached on "Preparation for Battle" and "Last Things." 242 in S. S. Many requests for prayers.

Mt. Olive—Rev. J. E. Hughes preached on "The Limitations of Knowledge" and "The Friendships of Jesus." 130 in S. S.

Lonsdale—Rev. T. L. Cate preached on "The Foundation and Building" and "Regeneration." 93 in S. S. One received by letter.

Bell Avenue—Pastor J. H. Sharp preached on "The Opportunity of this Generation" and "The Folly of Neglecting Salvation." 354 in S. S. Fine men's meeting in the afternoon. Planning for enlargement. One conversion, two baptized.

Broadway—Pastor Atchley preached on "The Development of Life." Evangelist Tom Sexton preached at night on "Daniel's Decision to Live Right." 588 in S. S. Two baptized, one received under the watch-care of the church.

Broadway Mission, Sixth Avenue—139 in S. S. Rev. S. O. Christian preached. Eleven professions during the week. Meeting continues through the week.

Broadway Mission, Northside—70 in S. S. Great interest.

Third Church Mission—Deacon Hinshaw conducted the meeting, with great interest. Raised money for new song books.

Chattanooga.

First Church—Pastor Jones preached on "Seeing Eyes and Hearing Ears" and "Rebuilding the Ruined City." 286 in S. S. Two additions by baptism. Sufficient money has been raised to support a foreign missionary by the church and a native worker by

the Sunday-school. The work of arranging for the coming of the Convention is being rapidly and satisfactorily accomplished.

Second—Pastor Waller preached on "A Church at Its Best" and "Lessons from the San Francisco Disaster." 271 in S. S. Two received by letter, two baptized, one profession. Many requests for prayer.

Central—Pastor Matthews preached on "The Joy of Jesus" and "The Model Millionaire." 102 in S. S. St. Elmo—Pastor Brown preached on "The Friend of God" and "Christ's Ascension."

East Chattanooga—Pastor Gorbett is now in the fifth week of the meeting, assisted by local pastors. 156 in S. S. Two baptized, thirty-three received for baptism, three by letter. Sixty professions thus far, and interest increasing.

Highland Park—Pastor Brooks preached on "Workers Together with God" and "Some Things God Hates." Many requests for prayer.

Avondale—Superintendent of Missions A. L. Boyle preached in the morning on "Two Warnings." Four requests for prayer. Pastor Poe preached at night on "The Bridegroom."

Montgomery Avenue Chapel—Mission Superintendent Boyle is now in the second week of his meeting here. Many requests for prayer. There is need of a Baptist church here, and it is expected the Baptist Council will take definite steps in that direction after the Southern Baptist Convention is over.

Cleveland—Pastor Wright continued the series of morning doctrinal sermons by speaking on "The Resurrection." The evening theme was "The Modern Dance." Auditorium overflowed at night. Attendance of the Sunday-school gradually increasing.

Memphis.

First Church—Pastor Boone preached on "Brotherly Love" and "A Hidden Gospel."

Central—Pastor Potts preached at both hours. A good collection for Foreign Missions.

La Belle Place—Pastor Sherman preached on "Building for God" and "Why Should You Become a Christian?" Four by letter, ten forward for prayer. Meeting continues.

Bellevue—Pastor Hurt preached on "A Faithful Saying." One forward for prayer. Meeting begins next Sunday, conducted by Dr. Wm. Spurgeon, of England.

Seventh Street—Pastor Strother preached on "Foreign Missions." Collection for Home and Foreign Missions. Evening subject, "Christian Farming." One received by letter.

Rowan Church—Pastor Bearden preached on "Exact Weights" and "Some Questions About Salvation." Four received by letter.

McLemore Avenue—Pastor Thompson preached. Since last report, eleven professions, ten additions for baptism, twelve baptized.

Oakland Avenue—Brother C. C. Young preached. Central Avenue—Pastor Whitten preached.

Bartlett—Pastor Farrow preached on "Second Coming of the Christ" and "The Origin of Mortality."

Brother J. P. Brownlow, of Columbia, was present and reported the Columbia Church as advancing in contributions to Missions. Brother W. A. Jones was also with us and made an encouraging talk.

J. R. Chiles, Jonesboro.—Brother Hendon did fine work here. He makes a splendid impression—makes nobody "mad," does good, and is all in all the kind of man for a paper like the Baptist and Reflector.

R. B. Davis, Carthage.—I was at New Salem on Sunday. Had a large congregation and a fine interest. We enjoyed the old-time handshaking and the encouragement given us by those good people. They know how to treat a preacher. We promised to preach for them again the fourth Sunday in May. Next Sunday is our day at Hartsville.

W. C. McPherson, Pastor.—Yesterday Milton Church and W. M. U. gave \$35.60 for Home and Foreign Missions. This amount, added to \$20 previously given, makes \$55.60 contributed by this church since the last meeting of the Association. They are happy over what has been done and will doubtless do more. The women gave \$15.25 through their society. They are enthusiastic in their work.

John T. Oakley.—I was at Round Lick Sunday. Had a fine audience. I preached on missions and took a special collection for Home and Foreign Missions, amounting to over \$50. In the afternoon the young people's meeting of the church was well attended. I was called to Prosperity Saturday to conduct the funeral of Sister H. F. Barrett. Brother Parks preached for me in the afternoon. Last week I assisted in the funeral of J. D. Gill, a brother-in-law, whose funeral was attended by a thousand people. Ho! for Chattanooga.

N. J. Phillips, Blountville, Tenn.—Rev. J. T. Pope preached last Saturday and Sabbath at the Blountville Church. I have known him as a school teacher several years, but never before had the pleasure of hearing him preach, and I must say that I was surprised and delighted. His first sermon was on "Pentecost," and the second on "The Transfiguration," and they were as fine sermons as I have heard in many a day. The church and congregation gave him the closest attention, and I think he made the same impression on others that he did on me. It was his first time to preach here. He came in the place of Rev. S. P. White, whom we had called. It seems to me a great pity that such a preacher should be kept in the school-room when gospel preaching is so much in demand. I do not write this for the purpose of making a demand for him in the cities or in the West, but because it is simple justice. I hope he will be taken from the school-room and kept right here in our midst. He is, to my mind, a Holy Ghost preacher of more than ordinary ability.

W. A. J. Moore, Secretary, Knoxville, Tenn.—The East Tennessee Baptist Sunday-School Convention will meet at Elizabethton on Wednesday, the 18th day of July next. We give notice now so that schools over the territory from Chattanooga to Bristol and from Kentucky to North Carolina may begin to prepare for the meeting. As Secretary of the Convention, I would like to have a copy of the minutes of each Association in the bounds of the Convention. Won't the Clerks or Moderators or some minister in each Association send me one? If desired, I will return it, but I need these minutes very badly, so I can reach every Sunday-school in East Tennessee. Kindly do me the kindness to do this at once.

J. C. Midyett, District Superintendent of Anti-Saloon League.—I desire to make the following announcements: I want to be at Union City Thursday, April 26; Greenfield, Friday, April 27; Sharon, Saturday, April 28; Dresden, Sunday, 11 a. m., April 29; McKenzie, Sunday night, April 29; Big Sandy Monday, April 30; Paris, Tuesday, May 1; Camden, Wednesday, May 2; Huntingdon, Thursday, May 3; Trezevant, Friday, May 4; Milan, Sunday, 11 a. m., May 6. I shall speak during the day to schools and ladies' meetings and on the streets, and at night in the church or courthouse, or wherever the friends may arrange for me. I beg of the brethren to make such arrangements for my coming as will help me to help the cause.

Alfred D. Roberson, Gallatin, Tenn.—My work for the last three weeks has been of great pleasure. The first Sunday evening I filled the pulpit for Brother Payne at Gallatin. Then on Tuesday I united Mr. Roy Mosley and Miss Ivy Stone as man and wife. The second Sunday I filled my regular appointment at Cedar Creek. Had a fine service, and also singing on Saturday night. We are taking on new life at this place. The third Sunday I preached at my home church, Corum's Hill. Then at 3 o'clock in the afternoon I was at Cedar Grove, Wilson County, where I gave them a sermon, after which Mr. Willie Fields and Miss Ola Taylor were united as man and wife by the writer. Good people, pray for the work of the Lord and remember the S. W. B. U. boys. May God bless them!

R. D. Cecil, Cog Hill.—Preached Saturday, Sunday and Sunday night. Good congregations. Ten gave their hands at night for prayer. 50 in S. S. Collection for Home and Foreign Missions, \$8.82. One addition by letter. This is a good church, and they have a fine Sunday-school. Brother Massengale was with me on the trip. He was pastor of the church, but his time has expired and they have not renewed the call, but doubtless will. Last Thursday near Calhoun, on the bank of the Hiwassee River, I married Mr. William Neil, of near Decatur, Tenn., and Miss Anna Grubb, of near Riceville, Tenn. They are both prominent families and are esteemed and loved by all who know them. Brother of Eastanallee Association, if you do not come to the fifth Sunday meeting at Riceville, please forward me all money raised for State, Home, and Foreign Missions, so same will reach me by Sunday.

THE S. W. B. U. BOYS.

Pastor T. B. Holcomb preached at Pinson Baptist Church Saturday at 11 a. m. He reports a great time. Pastor S. E. Reed preached at Grand Junction Sunday at 11 a. m. and 7:45 p. m. Good Sunday-school. Repairing the church. Rev. J. W. Roberson preached for Pastor F. L. Hall at Mercer, Tenn., Sunday at 11 a. m. Seven of our young men went to East Loral Saturday and Sunday to a workers' meeting. Rev. W. C. McNeely is the pastor. They report a good time. Pastor J. A. Carmack preached at Second Baptist Church, Corinth, Miss., Sunday at 11 a. m. and 7:45. Fine Sunday-school. Pastor G. B. Smalley preached at Spring Creek Saturday at 2:30 p. m. and Sunday at 11 a. m. Pastor Roswell Davis preached at Poplar Corner Saturday at 11 a. m. and Sunday at 11 a. m. Pastor J. H. Oakley preached at Parron's Chapel Sunday at 11 a. m. and at the West Tennessee Asylum at 3 p. m. JACKSON.

CORNERSTONE LAID.

A very interesting occasion, especially to the Baptists of Tullahoma, occurred on last Sunday afternoon, April 22, at 3 o'clock, when the cornerstone of the Baptist church was laid in the presence of a large and enthusiastic audience. The pastor presided and read a lesson from God's Word, after which Rev. Mr. Putnam, of the M. E. Church, South, led in prayer. The pastor gave a brief history of the church from the time it decided to build a new meeting house to the present, and called attention to its present opportunities and future prospects and possibilities. Brief speeches were made by other pastors of the city. Col. J. H. Holman, of Fayetteville, was then introduced to the audience and spoke briefly concerning the Sunday-school, the need of a Baptist church and what it takes to build one—money. His speech was well received and inspired greater zeal in the work. The usual articles were deposited in the cornerstone, after which the pastor made the closing prayer. Recently we baptized two happy young men who were converted during one of our mid-week prayer meetings. Two joined by letter last Sunday. Last Sunday night week twelve young men and young ladies stood for prayer. The field is ripe for a great ingathering, but no place to hold the crowds. We are patient, laboring and praying until our new church is complete. Sunday-school greatly increased. New church walls nearly half up. Its completion is in sight. Pray for us. A. P. MOORE. Tullahoma, Tenn.

## MISSIONS

**State Missions**—W. C. Golden, D.D., Corresponding Secretary; Nashville, Tenn.; W. M. Woodcock, Treasurer, Nashville, Tenn.

**Ministerial Relief**—Rev. Gilbert Dobbs, Chairman; T. E. Glass, Secretary and Treasurer, Brownsville, Tenn.

**Ministerial Education**—For Southwestern Baptist University address Rev. G. M. Savage, Jackson, Tenn.; for Carson and Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn.

**Home Missions**—Rev. B. D. Gray, D.D., Corresponding Secretary, Atlanta, Ga. Rev. T. S. Potts, D.D., Memphis, Tenn., Vice-President for Tennessee.

**Orphans' Home**—C. T. Cheek, Nashville, Tenn., President, to whom all supplies should be sent; W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent; Rev. T. B. Ray, Nashville, Tenn., Secretary, to whom all communications should be addressed.

**Woman's Missionary Union**—President, Mrs. A. J. Wheeler, 1416 Sigler Street, Nashville, Tenn., Corresponding Secretary, Mrs. A. C. S. Jackson, 702 Monroe Street, Nashville, Tenn.; Assistant Corresponding Secretary, Miss Gertrude Hill, 627 Shelby Avenue, Nashville, Tenn.; Recording Secretary, Miss Willie March, Nashville, Tenn.; Treasurer, Miss Lucy Cunningham, N. Vine Street, Nashville, Tenn.; Band Superintendent, Mrs. L. D. Eakin, Chattanooga, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

**Sunday-school and Colportage**—Rev. W. C. Golden, D.D., Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent.

**Foreign Missions**—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. J. H. Snow, Richmond, Va.; Rev. J. H. Snow, Nashville, Tenn., Vice-President for Tennessee.

### WOMAN'S MISSIONARY UNION.

Program for May, 1906. Subject, *Heralds of the Cross in Foreign Lands.*

1. The Lord's prayer, in concert.
2. Condition of the heathen, Psa. 115:4-9; Jer. 10:2-4; Psa. 19:17; Eph. 2:19; Rom. 1:18-20.
- Our responsibility, Rom. 10:14-15; Matt. 28:19; Acts 1:8; Dan. 12:3.
3. Incidents, An old Chinaman prayed that foreigners might see the sore need of a people in a land where no one knows anything and where all are dying in the dark. An African prayed, O Lord, make a full heaven and an empty hell.
4. A timely admonition. Dr. Alexander Maclaren says, "Let us not be tempted to think less severely, more pityingly of sin and less solemnly of its certain result than either our Master or His disciples did."
5. Silent prayer for deeper sense of personal, individual accountability to Almighty God.
6. Leaflet, S. B. O. Heralds—Veterans on foreign fields.
7. Facts from lives of missionaries, by different members.
8. A suggestion. Arrange to hold from time to time a special anniversary meeting commemorating the birthday of a missionary.
9. Business, collection, etc.
10. A serious fact. In 1905 Americans gave for foreign missions 8,000,000, and 325 times as much for chewing gum, confectionery, millinery, jewelry, tobacco and liquor.
11. Leaflet, The Society at Springtown, by Kate W. Hamilton.
12. Praise God in song and prayer for growth of S. B. O. work; in 1895, 91 missionaries on foreign fields; in 1905, 181; then a total membership of

3,493 after fifty years work; in 1905, a membership of 11,423.

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#### On Furlough.

(Let me go back to China! Words of a missionary).

Let me go back! I am homesick  
For the land of my love and toil,  
Though I thrill at sight of my native hills

The touch of my native soil.  
Thank God for the dear home country,  
Unconquered and free and grand,  
But the far-off shores of the East, for me,  
Are the shores of the promised land.

No longer young—I know it—  
And battered and worn and gray,  
I bear in my body the marks that tell  
Of many a toil-filled day.  
But 'tis long to the end of a life-time,  
And the hour for its sun to set,  
My heart is eager for years to come,  
Let me work for the Master yet.

My brain is dazed and wearied  
With the new world's stress and strife,

With the race for money and place  
and power,  
And the whirl of the nation's life.  
Let me go back! Such pleasure  
And pains are not for me;  
But oh! for a share in the harvest home  
Of the fields beyond the sea!

For there are my chosen people,  
And that is my place to fill,  
To spend the last of my life and strength

In doing my Master's will.  
Let me go back! 'Tis nothing  
To suffer and do and dare;  
For the Lord has faithfully kept His word,  
He is with me always there.

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#### Hold the Ropes Steadily.

Not many of us can enter the dark mines of heathenism to carry the light to the millions who still remain in the shadow of death; but a very large number can enter into sympathy with those who go and hold the ropes while they explore and quarry and dig for gems to deck the Savior's crown. Dr. Duff, the late great missionary of India, said, "The Christian Church is only playing at missions." This witness is true. But, thank God! there is a great awakening. The last few years have witnessed a great revival of interest in mission work, and the dawn of a better day has appeared. The world is open to mission workers. A world-wide cry, "come over and help us," is arresting attention, and many are responding to the call.

There is an excitement and glamor and interest in mission work which for a time may prove a stimulus in the new fields; but the real, hard, stubborn facts have sooner or later to be faced, and it requires courage, patience, steadfastness of purpose and zeal to hold fast without wavering. There is the painful separation from loved ones, the lack of human sympathy, the intense darkness of heathenism, the degradation of false systems of religion, the manifest presence of Satanic spirits, utter helplessness in the midst of such crying need. Added to this are frequently climatic surroundings which seem to render effective work impossible.

What intense sympathy we should have for our brethren and sisters who are struggling with these difficulties in "the regions beyond." They are blasting and digging in the dark

mines of heathenism, preparing the way of the Lord. Beloved, let us hold steady the ropes and give them a hearty, good cheer to assure them we are backing them with our sympathies, our prayers and our means. They need, O how much they need our support!

#### Think of Jesus.

Think of Jesus in the morning,  
In the blush of summer day,  
Or in winter's chilly dawning,  
When the skies are dull and gray.  
Think of Him in cloud and sunshine!  
Think of Him in storm and rain!  
All He sends us has its mission,  
Nothing doth He send in vain.

Think of Jesus, of His beauty,  
In the crowded hours of day,  
In the busy hours of duty,  
When you cannot kneel and pray;  
Just the thought that Jesus loves you  
Will be cheering to your heart,  
And with whispered words, "I love Thee,"  
Yours will be the better part.

Think of Jesus, when around you  
Rises scornful laugh and jeer;  
By His care He will surround you,  
Safe in Him you need not fear.  
In the hour of fierce temptation,  
When one seeks to lead you wrong,  
Look to Jesus, He will help you!  
Pray, and He will make you strong.  
—Mrs. L. Shorey in Journal and Messenger.

#### For Home Missions—The Last Opportunity.

There is left but one more Sunday, for those who wish to see our Home Mission debts paid, to give and collect for this object. The books of the treasurer will close in Atlanta Monday evening, April 30th. The time is short. And yet there is time enough for you to have part in the glorious year's work and in the success of paying the toilers in case we succeed. You will share the humiliation in case we fail. We have had a great year. Everywhere the work has prospered. Nothing remains to crown the year but the payment of our debts. This ought to have been the easiest thing to do, for never was the South so prosperous. With such work done, such temporal prosperity given us, with our honor and the future of our work at stake, will we, pastors, brethren and sisters, use this last opportunity and on next Sunday and throughout the whole day make a determined and faithful effort to meet this sacred obligation? There are three sources from which we may expect help, and to these we make this appeal.

First, churches which have not yet taken a Home Mission offering. You have waited till the eleventh hour—the fifty-second Sunday—but you may yet help.

Second, churches which have taken a collection and still feel they ought to do more. Some are taking these extra collections.

Third, individuals who feel that they owe to God a special thank-offering and are willing to make this a personal gift to Home Missions. There are many of our brethren to whom God has given great prosperity. No fitter token of your gratitude could be given than a great offering to make Christian this Southland where fortune has so favored you.

Brethren of every class, hear this final appeal and send the money or

instruct us to draw on you before Monday, April 30th, at 6 o'clock p.m.

B. D. Gray, Corl Sec'y.

Atlanta, Ga.

#### A Great Revival.

We surely had a great revival at Wartrace. It lasted for eighteen days. Pastor Boles has done a great work here during the past five years of his pastorate, and now the church and pastor had been praying and working hard for the meeting. The day arrived. The ladies had just completed repapering the walls and putting a new carpet on the floor, and now, all things ready, we went to work in the revival and the Lord blessed us. We had exceedingly large crowds day and night. The revival stirred the community for miles around. At every service men and women came forward as mourners and every mourner was saved. There were 54 public professions of faith in Christ, 24 received for baptism, and 30 additions to the church in all. A number of the other converts will yet unite. The Sunday-school was enlarged from 80 to 115 scholars. The Ladies' Society and the Young Ladies' Society were greatly encouraged. The church gave me \$112 for State Missions. Besides this I sold a lot of State Board books, took over forty subscriptions for our denominational papers and a collection of over \$100 in cash was taken for a poor cripple orphan boy to send him to a hospital for a surgical operation. At least \$250 cash was raised during the meeting. I was entertained in so many noble homes. The Brandon Training School is prospering, and I have never before seen such a noble, well-trained body of students.

I am now in a hard battle at McMinnville. I have been preaching here about two weeks now and may stay here a month yet, preaching daily. Last night we had a great service and received a number of new members. I don't know, but expect I will be here until the Convention, and from the Convention I guess my next meeting will be at Petersburg, McMinnville has 2,500 people and our church doors have been closed for months. But we are opening up the church again to remain open. Pray for me.

Earle D. Sims.

#### Northwestern Oklahoma.

The great stream of immigration which is journeying to Northwestern Oklahoma at the rate of from ten to twenty thousand families per day has made it a center of interest not only to the business, but to the religious

## ROYAL Baking Powder

makes

## Delicious Biscuit, Griddle Cakes and Doughnuts

world as well. It brings new duties to the Baptist church which we must look squarely in the face. We must take this land for Christ, and if we do not, somebody is responsible. We are pushing our work just as rapidly as men and money can be secured. Many who read this will have no conception of the great religious destitution in this vast territory. Already a good many churches have been organized and a good many missions are being reached. But we have hardly touched the border, the needs are so great. I go to a live business town without a single church of any denomination. We are continually hearing the Macedonian cry, "Come over and help us," and our hearts ache when we are unable to answer these earnest pleadings for the gospel. This is one of the greatest Home Mission fields in the United States. At present we cannot reach all the destitute places. But I have a plan by which we hope to reach every home at least with good books and literature if only our friends will co-operate with us in this plan. If you have good books and literature which you have read and would like to help us in the good work, send them to me and I will gladly put them in destitute homes. I will be glad to answer letters concerning our work here if a stamp for reply is enclosed.

Pray that God may help us to take this good land. W. P. Botts.

Pastor First Baptist Church,  
Mutual, Okla.

#### A Pounding.

It became known Thursday, March 3, 1906, that Rev. J. W. Kesterson, pastor of Mountain City and Butler Baptist Churches, was going to move into the house known as the Kiser house on Church Street, Friday. So Thursday as the writer sat at his desk he saw Miss Bessie Blankenbecker and Mrs. J. T. Lefler, two very popular ladies of Mountain City, rapidly canvassing the town. But no one suspected them of stirring the whole town to arms. But this work was kept up until late Friday evening, when there seemed to be a general stir, and it was seen that nothing could prevent a rush on the home of the new pastor. So Dr. J. C. Butler not knowing what might happen, sent his pharmacist, Mr. Smythe, down with material to be used in case of emergency. The town marshal seeing the mayor and aldermen, the merchants and bankers, railroad men, lumbermen and a host of the good women of the town all astir, and that all efforts to stop the procession until its purpose had been accomplished would fail, quietly retired while his noble wife joined the procession. So a general rush was on, and the pastor not being in a resistible mood, offered no resistance, and the large crowd went right in and for the time took possession. When your humble scribe finally gained admittance he found the house full of highly respected ladies of the town, and among them the same ones who caused the onrush. At this time they were busy giving Brother and Sister Kesterson the names of the intruders and helping to disarm all who came. Dr. Cotrell came at this time to offer medical aid if need be, and Mrs. Paul, wife of one of the Methodist pastors of the town, came to offer ministerial

aid. But while feelings were running high and quiet seemed to be a thing of the past, every one seemed to highly respect the rights of others, so that not even the feelings of Brother and Sister Kesterson were hurt in the least. But their hearts were made to rejoice, for it proved to be a donation party, which on retiring left the pastor's pantry well filled with flour, meat, lard, butter, rice, coffee, canned fruit, etc., and all felt that it was good to be there. Yet after a pounding of such magnitude the pastor was able to get to church on Sunday and preach an excellent sermon on "The Christian's Hope." Thanks to the pounders.

John A. Lowe.

Mountain City, Tenn.

#### Fishers of Men.

How nice it is with hook and line  
To fish in pleasant weather;  
Whene'er the vernal sun does shine  
To watch the cork and feather;  
Some pleasant hours to while away  
It gives to boys great pleasure  
When parents say, "Go fish to-day,"  
His joy it has no measure.

The kind of fishing, though, which  
Christ

While on earth recommended,  
The Savior who life sacrificed  
That man might be befriended;  
Fishers of men He'd have us be,  
In all the world each nation,  
It's try to save them, try again,  
Tell them about salvation.

Tell them that Christ was crucified  
To save lost, ruined sinners.  
So be at work, your time divide,  
Be one of the soul winners.

Now no man knows what he can do,  
This thing there's no denying  
There's some poor soul he may rescue  
If only he's found trying.

In hedges and highways go out,  
Let no small thing retard you;  
Beginners from their downward route  
The Lord will then reward you.

Bless you in basket and in store  
If faithful you'll be living,  
Those who in spirit, if they're poor  
Great blessings He'll be giving.

Live your religion at your home,  
Meantime you will be guiding;  
And those around you they will come  
So do not be out hiding.

The road is narrow, but 'tis straight,  
But few this road are walking;  
Say they'll go in the Pearly Gate  
Quite boastful is their talking.

There's many a way for men to fish,  
Some one way, some another.  
If to save men it is your wish  
You'll try to save your brother.

Don't be so precious of your time  
While here on earth you're dwelling  
Be missionary every dime,  
The good 'twill do, no telling.

W. L. Davis.

#### M. T. S. S. Convention.

The Middle Tennessee Baptist Sunday-school Convention met with the Dickson Baptist Church April 5-7, 1906.

The Convention was called to order by President J. H. Wright. Devotional services were led by Rev. C. A. Ladd. A special prayer for God's power in the Convention was led by Dr. I. J. Van Ness.

Delegates were then enrolled from the following Associations: Nashville, New Salem, Salem, Cumberland, Indian Creek, Ebenezer, Concord, Wm. Carey, Judson and Duck River.

The following Associations were not represented: Wiseman, Union, Enon, Riverside and Stewart County.

The vice-presidents made reports from their Associations, as follows:

Salem—J. H. Williams.

New Salem—L. S. Ewton.

Cumberland—P. W. Carney.

Indian Creek—W. R. Puckett.

Wm. Carey—W. L. Howse.

Judson—A. G. Williams.

Ebenezer—D. E. Dortch.

Nashville—J. H. Wright.

The reports show a growing interest in Sunday-school work, but many churches have no Sunday-school, and there is a great demand for a Sunday-school man to be put in the field at once.

Prof. L. P. Leavell gave a lecture on "The Plan for Sunday-school Work in the Association." He said there are four things every Association ought to do—1. Make a map of the Association showing the location of each church. 2. Gather statistics from the Association so that the real condition may be known. 3. Have report from church members on conditions in the church. 4. Have Sunday-school rallies conducted by the pastors.

At the close of this speech Brother Golden led in a special prayer for our pastors and superintendents.

After a song Prof. Leavell made a strong speech on "The Place of the Sunday-school in God's Plan for His Church."

At the afternoon session Rev. S. M. McCarter opened the topic, "What is the Proper Use of Lesson Helps?" This was followed by a general discussion.

"Music in the Sunday-school" was the next topic. Brother John Bryan opened the discussion.

Prof. Leavell gave a soul-stirring lecture on "The Problem of the Teacher."

Bro. Edward Albright, secretary of the Interdenominational Sunday-school Association, made a short talk.

Dr. and Mrs. E. Z. Simmons of China were introduced to the Convention.

At the evening session Dr. Van Ness made an announcement about the B. Y. P. U. Encampment to be held at Estill Springs June 26th to July 6th.

In the absence of Dr. G. C. Savage, Dr. E. Z. Simmons was introduced and gave an instructive sermon on our work in China.

Friday morning's session opened with devotional services, led by Rev. M. L. Blankinship.

"Best Methods of Teaching" was ably discussed by Prof. F. W. Moore.

Dr. Folk discussed the topic, "What to do with the Temperance Lessons." He said he wanted the Convention to know that there were other subjects he could speak upon, and then he proceeded to tell us how to handle the temperance lesson.

Dr. Lansing Burrows made a strong speech on "The Pastor's Place in the Sunday-school."

Rev. J. H. Burnett made an eloquent speech on "The Duty of Teachers to their Classes During the Week Days."

Dr. W. O. Golden made a warm speech on "Soul Saving in the Sunday-school."

Prof. Leavell made an address on "The Teacher's Preparation," and among the many good things said he emphasized four ways for a teacher to prepare the lesson—1. Gather material. 2. Classify your material. 3.

Choose from your material for a definite purpose. 4. Plan to teach the truths selected. He also told us how to teach the lesson.

Brother Ewton led the devotional service in the afternoon.

Brother Blankinship spoke on "Our Country Schools" and Brother Ladd spoke on "Our Town Schools."

Bro. E. H. Yankee spoke on "The Value of the Home Department."

Brother Leavell spoke on "The Cradle Roll in Connection with the Home Department."

There were many testimonies given as to the greatness and value of the Convention. Dr. Burrows said: "It is the best I ever attended in my forty years' experience." Many others bore a like testimony.

The evening devotional service was led by Brother Stroup.

Dr. C. F. McKenzie gave an address on "The Ideal Sunday-school." We wish we had space to print it.

In the absence of Dr. Frost, Rev. T. B. Ray spoke on "The Layman's Opportunity in the Sunday-school." It was an impressive speech and did much good.

Brother Leavell in a spirit of life and enthusiasm told us "Why Baseball Gets a Crowd and the Sunday-school Does Not."

The Committee on Nominations made the following report:

President—J. H. Wright.

Secretary—S. M. McCarter.

Treasurer—Wilson Woodcock.

Vice-presidents for Associations:

Concord—W. C. McPherson.

Cumberland—P. W. Carney.

Duck River—G. L. Boles.

Ebenezer—Spencer Tunnell.

Enon—R. B. Davis.

Indian Creek—W. R. Puckett.

Nashville—R. J. Wood.

New Salem—L. S. Ewton.

Riverside—W. C. Elmore.

Salem—J. H. Williams.

Stewart County—J. W. Pruett.

Union—William Kerr.

Wiseman—W. W. Payne.

Wm. Carey—W. L. Howse.

The Executive Committee is as follows—J. H. Wright, S. M. McCarter, I. J. Van Ness, T. B. Ray, E. E. Folk, C. F. McKenzie, J. H. Burnett.

Date of meeting, Wednesday after first Sunday in April, 1907. Place, the North Edgefield Baptist Church, Nashville.

The Convention voted to have the proceedings printed in the Baptist and Reflector instead of in minutes.

Saturday morning the devotional services were led by Rev. J. H. Snow.

Voluntary verses were quoted by those present.

Brother Snow led in the discussion, "The Superintendent—New Ideas, How to Get Them and What to do with Them."

In the absence of Dr. Lofton, the president called on every one that would to tell their experience in Sunday-school work. This led to a very helpful service and many responded with a warm experience, which made a good impression on all present.

Brother Leavell made the closing speech on "The Work of the Teacher in Soul Saving." Our souls were stirred and many were moved to tears as we listened to his burning message.

The Convention closed by singing "God be with You Till We Meet Again" and an old-time Christian hand-shake.

S. M. McCarter, Sec'y.

## BAPTIST AND REFLECTOR

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NASHVILLE, TENN., APRIL 26, 1906.

### THE BLUE CROSS.

The blue cross on your paper this week will indicate that your subscription has expired. Look at the figures on your label and see if this is correct. If not, it is a mistake on the part of the clerk, and we beg your pardon. If, however, it is correct, we should be glad to have you send in your renewal at once. The spring and summer are always hard on religious papers. We shall need the amounts due us in order to meet obligations which are continually accruing. You notice, perhaps, that we have been giving you a good deal more reading matter of late than usual. This costs money. We are proposing to make the paper continually better and better as we find ourselves able to do so. We look to our subscribers to give us the ability. Let us hear from you soon.

### SAN FRANCISCO.

The greatest event in the history of the world last week, and probably the greatest disaster of modern times, occurred last Wednesday in the destruction of San Francisco by earthquake and fire. The world knows the story. We do not need to tell it in detail. A city of 400,000 population, the metropolis of the far West, situated on the beautiful San Francisco Bay, which is entered through the Golden Gate from the Pacific Ocean; gay, prosperous, wicked San Francisco, the most western city in the world, and at the same time the most eastern in the United States, combining the Western and Eastern population, their ideas and customs. After a busy day of toil, and a night far spent in revelry, her citizens lay asleep, when suddenly, at 5:13 on the morning of April 18, there came a severe earthquake shock which threw them out of their beds on the floor. They rushed out of their homes to escape the falling walls, only to find that the earth was rocking and staggering beneath their feet like a drunken man. The first shock was followed by another and another severe one, and then by numerous lesser shocks throughout the day. Hardly had they recovered from their terror

when fire broke out in all directions, and soon spread over the whole city, adding the horrors of an awful conflagration to the terrors of the earthquake. The fire continued to rage for several days until the entire business section of the city was destroyed, and nearly all the residence portion, leaving about 200,000 people homeless. These were huddled together in Golden Gate Park under improvised tents wherever possible, though most of them were compelled to sleep out upon the grass.

The heart of the world was touched, and went out in deepest sympathy for the afflicted city. Contributions were quickly made up all over the United States. Some \$12,000,000 or \$15,000,000 were contributed. New York City gave \$8,000,000. Congress unanimously voted \$1,000,000, and then, soon after, another \$1,500,000. Relief trains loaded with supplies of food and clothing, bedding and everything needful were hurried across the continent as fast as steam could carry them. One went from Nashville. It was almost worth the great calamity to see the universal sympathy which it brought forth. "One touch of nature makes the whole world kin." And even so, one touch of sorrow united the world.

At this writing the fire has subsided. The city is under the control of the military and civil authorities, who are doing everything they can to relieve suffering and to bring order out of chaos. Work has already begun to remove the debris of the wrecked and burned houses in preparation for rebuilding the city.

Will San Francisco be rebuilt? Of course. On the rock-bound Pacific coast there are few harbors, those of Seattle, Portland and San Francisco being the only ones of importance. San Francisco Bay is the most convenient and safest. It becomes, therefore, a commercial necessity that a city should be located upon this bay. The same reasons for its location there in the first place would operate for the re-creation of the city. Out of the old San Francisco a new San Francisco will arise, more substantial and more beautiful than ever before.

Earthquake shocks were by no means an unusual experience in San Francisco. In fact, they were of frequent occurrence. For some time only frame buildings were allowed to be erected in the city in order to withstand the earthquakes. This was the occasion of the great conflagration following the recent earthquake, which was much severer than usual. In such an earthquake these frame buildings fell to the ground like so many pasteboard houses, and also became an easy prey to the flames, while it was found that the modern steel structures withstood much better both the earthquake shocks and the fire which followed. And we shall probably see erected upon the ruins of the old San Francisco with its frame buildings, a new San Francisco with steel buildings and with all of the modern improvements. In a few years it will likely be the best built and most beautiful city in the world.

The loss both of life and property in the great disaster is not yet definitely known. The loss of life is estimated at this time anywhere from 500 to 5,000, and the loss of property anywhere from \$200,000,000 to \$300,000,000. Most of the property loss is covered by insurance. The insurance companies, however, it is stated, will decline to pay for buildings which were destroyed by the earthquake, and will pay only for those destroyed by fire. This decision will probably lead to many complications and lawsuits, as often it will be difficult to decide whether the building was destroyed by the earthquake or by fire.

We stated that the new San Francisco would be a more substantial and more beautiful city. Let us add, that we hope it will be a more moral city. It was probably the most wicked city in the United States. It was the Sodom of America. Whether the fact that like Sodom of old it was destroyed by fire is to be taken, as in the case of Sodom, as an evidence of the vengeance of heaven poured out upon it on account of its wickedness, we do not undertake to say. It would, perhaps, be ungracious at this time, in the

midst of her deep afflictions, to point such a moral from the calamity which has befallen San Francisco. We repeat the hope, however, that the city will be purified by its baptism of fire, and regenerated from a moral standpoint as well as from a physical standpoint.

### WEST TENNESSEE SUNDAY-SCHOOL CONVENTION.

Ever since the creation of the three Sunday-school Conventions in Tennessee, the West Tennessee Convention has had a continuous existence. The attendance has usually been large and its sessions interesting and helpful. One of the best meetings in its history was held last week at Dyersburg, from April 17 to 19. The Convention sermon was preached Tuesday evening by Rev. H. F. Burns, of Laneview. It was an earnest, thoughtful, practical sermon. The next morning the first order of business was the election of officers. It was a matter of course that Brother T. E. Glass should be re-elected President, and, perhaps, equally a matter of course that Rev. Fleetwood Ball should be re-elected Secretary and Statistical Secretary. They have both made very efficient officers, and to them is due in large measure the splendid meeting.

It would be impossible to speak in detail of all of the addresses delivered at the Convention. We do not know when we have heard a better series of addresses. We may mention the following:

"Our Watchword — Upward, Onward, Outward," by Rev. Gilbert Dobbs; "Relation of the Home to the Sunday-school," by Rev. G. W. Sherman; "Mission of the Sunday-school," by Dr. J. M. Frost; "The Sunday-school Teacher's Preparation," by Dr. W. H. Ryals; "The Superintendent's Opportunity," by Dr. J. H. Anderson; "The Supreme Question," by Rev. D. A. Ellis; "God's Word a Power in the Home, the Church, the World," by Dr. E. Y. Mullins; "The Power of the Holy Spirit," by Rev. H. P. Hurt; "How May the Church Be Made Vitaly Interested in the Sunday-school Work?" by Dr. T. S. Potts; "The Convention and Its Possibilities," by Rev. H. L. Martin; "Our Supreme Needs," by Dr. A. U. Boone; "How Shall I Prepare My Lesson?" by Rev. J. A. Lowry; "How Can My School Get the Most Out of the West Tennessee Baptist Sunday-school Convention Work?" by Rev. W. H. Major.

In addition to these Prof. L. P. Leavell, Field Secretary of the Sunday-school Board, delivered a number of practical and inspiring addresses, which were very helpful. Also Dr. E. Z. Simmons made a talk on "China," which was greatly enjoyed. All of the speakers had made careful preparation, and there was a deep spiritual current running through the whole meeting, which added very much to its enjoyment. Altogether, it was one of the best conventions of the kind we ever attended, and this, we believe, was the universal verdict of those present.

Among the visitors outside of the State were Dr. E. Y. Mullins, of the Seminary; Rev. J. E. Gwatkin, of the Baptist Argus; Rev. W. M. Barker, of the Baptist Flag; Dr. E. Z. Simmons, of China, and Rev. L. P. Leavell, of Oxford, Miss.

On Wednesday afternoon and Thursday morning the Primary and Junior Council of the West Tennessee Sunday-school Convention was held at the Cumberland Presbyterian Church. Interesting talks were made by a number of ladies in attendance upon the convention.

The hospitality of Dyersburg was of the most gracious character. There were homes and to spare for all who came, and the only regret was that more did not come to occupy the homes provided.

We are indebted to Senator Ernest Rice for generous hospitality. We also enjoyed taking meals with our friends, Mrs. Clarence Walker and Mrs. John Nixon.

Dr. Geo. H. Crutcher, the beloved pastor of the church at Dyersburg, brought us all under obligations to him by his many acts of kindness. He has done a great work at Dyersburg. Efforts are being made to induce him to go to other places. We hope,

at any rate, that we may be able to retain him in Tennessee.

#### Convention Notes.

Dr. J. M. Frost said that the West-Tennessee Sunday-School Convention is the greatest Sunday-school nerve center in the South.

"Practical faith is a mighty force"—H. L. Martin. "Every class in the Sunday-school ought to be a Bible class"—A. U. Boone.

Dr. E. Z. Simmons quoted Dr. Hurlburt as saying that nearly all foreign missionaries were converted before they were thirteen years of age. Most of these came from the Sunday-school. This fact speaks volumes for the importance of the Sunday-school.

There was an attendance of about 200. The West Tennessee Sunday-School Convention is probably the largest convention of the kind in the South. And it is certainly one of the most interesting and helpful.

Prof. L. P. Leavell quoted Mr. N. B. Broughton as remarking that "ten per cent. of money, of time and of labor invested in the Sunday-school yields ninety per cent. of returns." There is not another business in the world which yields greater returns than does the Sunday-school.

By the kindness of Brother H. Y. Darnell, a prominent member of the church of Dyersburg, and an excellent photographer, the delegates to the convention were presented with badges bearing the picture of the beloved President of the convention, Brother T. E. Glass. The badge will serve as an interesting—may we not say handsome?—souvenir of the convention.

"A man of beliefs hears a story of suffering, puts his hand in his pocket, takes out his handkerchief and wipes his eyes. A man of convictions hears the story, puts his hand in his pocket, takes out some money and makes a contribution. A man of beliefs lets things go. A man of convictions makes things go. A man of beliefs is passive. A man of convictions is active. A man has beliefs about hornets. By and by he stumbles into a hornet's nest and then he has convictions about them."—E. Y. Mullins.

The address of Dr. E. Y. Mullins, on "The Word of God as a Power in the Home, in the Church and in the World," was very fine. He spoke (1) of the powerless Bible, when it is taken officially or perfunctorily, or unused, or the Bible of the mere critic; (2) how we may make the Bible a power. Take the inspiration of the Bible in its results, not theories. Take the Bible itself, not simply books about the Bible. We must make the Bible fruitful in the every-day life of the average man and woman. Take the Bible and attempt to carry out its specific instructions. We must generate a love for the Bible. The true child of God loves the Bible. (3) Why the Bible will continue a power—because it answers the heart hunger of humanity.

#### THE CARNEGIE PENSION FUND.

The Trustees of the Carnegie Foundation, who are charged with administering the \$10,000,000 gift of Andrew Carnegie to professors and teachers of institutions of higher learning in the United States and Canada, met in New York April 10, and adopted a scale of pensions.

The income from the fund will be about \$500,000 a year, and there are on file at the present time 200 applications from professors. The rules as adopted make the following provisions:

Any person of 65 years of age and of not less than fifteen years' service as a professor, who is at the time of his retirement a professor in an accepted institution, shall be entitled to an annual retirement allowance, as follows:

For active pay of \$1,600 or less an allowance of \$1,000 shall be granted providing that no retiring allowance shall exceed 90 per cent. of active pay. For active pay greater than \$1,600 the retiring allowance shall equal \$1,000, increased by \$50 for each \$100 in excess of \$1,600. No retiring allowance shall exceed \$3,000.

After twenty-five years' service, regardless of age, the retiring allowance was fixed as follows: For active pay of \$1,600 or less a retiring allowance of \$800 shall be granted providing that no retiring allowance shall exceed 80 per cent. of active pay. For active pay greater than \$1,600 the retiring allowance shall equal \$800 increased by \$40 for each \$100 of active pay in excess of \$1,600. No retiring allowance shall exceed \$3,000.

Sectarianism is described as follows: Any school whose charter, constitution or by-laws require teachers, students or trustees to be of a certain religious body, or where strictly denominational tenets or doctrines are taught, shall be deemed sectarian.

And shall consequently be denied participation in the fund. This will exclude nearly all of our Baptist schools. Just why Mr. Carnegie should have excluded them we do not understand. It seems to us that if there are any teachers who are entitled to a pension, they are the hard-worked and poorly paid professors in our denominational institutions.

The meeting at Brownsville, in which the pastor, Rev. Gilbert Dobbs, was assisted by his father, Dr. C. E. W. Dobbs, of Marietta, Ga., resulted in 25 conversions and 19 additions to the church. Of these 17 were from the Sunday-school. Dr. Dobbs did some fine preaching, as might have been expected.

#### DIVORCES.

The Supreme Court of the United States rendered a very important decision on the subject of divorces last week. It laid down the general principle that a State in which only one party to a divorce proceeding resides has no right to dissolve a marriage tie which all other States must respect. The effect of this decision is that it will be impossible for one person to go to a State, and after residing there a short while, secure a divorce from the husband or wife, as has been frequently done. It will also render necessary a national divorce law. At present there are almost as many different divorce laws as there are States in the Union. In South Carolina no divorces are granted at all. In New York they are granted only for one cause. In Kentucky there are thirteen causes for divorce. In Wyoming there are ten causes and in New Hampshire eleven. In Tennessee the grounds are former existing marriage, desertion for two years, felony, physical incapacity, attempt on life of husband or wife by wife or husband, refusal of wife to live with husband in the State, and absenting herself for two years, and one other cause; at the discretion of the court, for cruelty, indignities, abandonment or neglect to provide. In twenty-eight States one year's residence is required. In seven States, including Tennessee, two years are required. In Connecticut three years are required; in Massachusetts from three to five years, and Idaho, Nebraska, Nevada, South Dakota and Texas six months.

It is said that 20,000 divorces will be nullified by this decision, thus causing much confusion, especially in high society.

#### RECENT EVENTS.

The Creator made many flowers, but never made one that feels at home in a beer garden.—Ram's Horn.

We stated last week that Pompeii and Herculaneum were destroyed in the year of 72. This was a mistake. It should have been 79.

We were sorry to miss the visit to our office of our friend, Prof. R. A. Henderson, of Carson and Newman College, last week. Prof. Henderson is one of the finest teachers and noblest men in the State.

Dr. H. E. Tralle will on next week become a member of the editorial staff of the Central Baptist, a position for which he is peculiarly fitted. His connection with the paper will make that excellent journal still better.

Dr. S. W. Tindell, editor of the Anti-Saloon Journal, passed through Nashville last week on his way to join Rev. J. C. Midyett, Superintendent of the Anti-Saloon League of West Tennessee, in a campaign in that part of the State.

Rev. I. N. Penick, of Martin, is in the city this week assisting Dr. G. A. Lofton in a meeting at the Central Baptist Church. The meeting starts off well. Brethren Lofton and Penick make a strong team. We shall expect to hear good results.

The meeting at the North Edgefield Baptist Church still continues. Pastor J. H. Snow is being assisted by Rev. E. H. Yankee, of the Third Church, this city. His preaching is in demonstration of the Spirit and of power. There have already been about forty conversions and many others are expected.

Rev. H. H. Hulten, of Bales Avenue Church, Kansas City, Mo., has accepted a call to the pastorate of Tryon Street Church, Charlotte, N. C. He has done a fine work at Bales Avenue Church, and the brethren there give him up with regret. The Charlotte church is one of the strongest in the South.

Some of our exchanges are urging that churches send their pastor to the Southern Baptist Convention next month at Chattanooga. We agree that it would be not only a kindness, but a good investment, as the pastor would return cheered, inspired and uplifted in his views of things Baptist. Show you appreciate his work and send him.

The corner-stone of the First Baptist Church, Tulsa, Oklahoma, was laid last Sunday afternoon with appropriate ceremonies in the presence of a large congregation. Rev. A. P. Moore was master of ceremonies, and several interesting addresses were delivered. The church will be of concrete, in the Gothic style of architecture. It occupies a beautiful site, centrally located.

Rev. J. H. Wright, of the Seventh Church, is assisting Rev. W. R. Hill in a meeting at Franklin. The attendance is good, and there is much interest. There have already been several professions, and the meeting continues. Franklin has long been a hard place for the Baptists, but since the great meeting held there last year by Rev. Earle D. Sims, the outlook has improved very greatly.

We call attention to the Bible School and Ministerial Institute to be held at the S. W. B. University, Jackson, May 22 to June 1. As you see, an excellent program has been prepared. We hope there will be a large attendance of ministers and Sunday-school workers from all over West Tennessee. There will be no charge for the lectures. Free entertain-

ment will be given to ministers. See program on page 12.

It is related of a young lady that she bought a book, and read part of it with but little interest. Then she laid it aside. By and by she met the author, and a friendship succeeded, then betrothal. After that she took up the book again, and every chapter glowed with deep beauty, because she knew and loved the writer. Probably a little closer friendship and fellowship, and a more intimate acquaintance with the Author of the Bible would very considerably increase our interest in the reading of that blessed Book. Try it.—Journal and Messenger.

Rev. Earle D. Sims, State Evangelist, is now engaged in a great meeting at McMinnville. Our cause has never been very strong there, and recently has been greatly weakened by removals. There were, however, a faithful few who held on despite the many discouragements. When Brother Sims began the meeting everything looked very unpromising, but the latest information from McMinnville is that the congregations in attendance at the meeting are large. There have already been about sixteen professions of faith, and the meeting will probably continue for a week or two longer.

We have not heard definitely about the injury to our Baptist cause in San Francisco. There were only a few Baptist churches there. The First Church was located in the burned district, and, we presume, was destroyed. Others were located farther out and may have escaped the flames, though we fear not. We shall know more definitely about the situation a little later. The Standard, of Chicago, announces that it will be glad to receive and forward funds for our Baptist cause in San Francisco. Later.—The following Baptist churches were destroyed: Chinese Baptist Church and Mission, First Baptist, First Free Baptist, First Swedish Baptist, Third Baptist.

Rev. Sam W. Kendrick, of Cisco, Tex., has been in Nashville for several days. He has resigned the pastorate of the church at Cisco. He has several other places in view, but has not yet decided where he will go. He is an excellent preacher and a thorough Missionary Baptist. We shall be glad to have him back in Tennessee. His wife, we are sorry to learn, is in ill health. She is now visiting relatives in Fulton, Ky. He had a brother in San Francisco, but has not been able to hear from him since the great disaster there. He fears the worst, and has started to San Francisco to find his brother, if possible.

We had a pleasant visit last Sunday to Mt. Juliet. The Baptist church at this place is quite young, having been organized only a few years ago. Rev. G. A. Ogle is the present popular pastor. He has located at Mt. Juliet and preaches at several other churches. He is held in high esteem. The church has only thirty members. It is a new and neat house of worship, which is about completed, and will be dedicated the fourth Sunday in June. The membership of this church is composed of some of the best citizens in the town, and there seems to be a bright outlook for the church. It was a pleasure to share the kind hospitality of Brother Ogle. We also enjoyed taking a meal with Brother Morgan Hurt.

Rev. Y. Shabbaz, of Persia, recently wrote to the Western Recorder that Brother I. N. Yohannon is doing fine work in Persia since his return, but that he and his family are needing money very badly, and that he had been obliged to borrow money to live. We saw the statement also that Brother Yohannon has received only about \$50 or \$60 since he reached Persia. Brother J. S. Sellman, Treasurer of the General Association, writes to the Baptist Flag that Brother Yohannon has received \$1,600, besides a considerable amount in presents. We, of course, know nothing of these matters. We leave these brethren to reconcile the differences in their statements. We may say that Brother Yohannon is an excellent man, and deserves support. It would be a pity to turn him loose in Persia without sufficient support for himself and family.

Dr. Fred D. Hale recently closed his second year as pastor of the First Baptist Church at Wilmington, N. C. The Biblical Recorder says: "During these two years over 260 members have been received. There are 110 more members now than at any other time in the history of the church. The contributions to missions have gone up as follows during these two years. Foreign Missions, from \$100 to \$1,000; Home and State Missions, each, from less than \$100 to over \$300. In addition to this they packed a box for a missionary valued at \$100. Certainly this is a very fine showing, and places the First Church, Wilmington, in the front rank of the North Carolina churches in contributions to missions. Brother Hale's coming to North Carolina has proved not only a very great blessing to Wilmington, but to our entire State."

"I wish to call the attention of your readers to a delightful little poem of 56 pages, written by Dr. George A. Lofton, of Nashville, Tenn., and published by our Sunday-School Board. It is mechanically beautiful, and costs only 25 cents. It would make an appropriate present any season of the year. It is generally known that Dr. Lofton is one of our greatest thinkers and theologians, and a scholar of historic spirit, but he has not, until recently, entered the poetic garden. His marvelous volume on 'Character Sketches' shows that he has a practical imagination, while his modest little volume on 'John the Baptist' proves that the author has poetic gifts. The poem is an instructive and stimulating epic, where the imagination does not soar beyond the Biblical horizon. It is poetic exegesis, and theological poetry, based on the scriptural record of John and his mission. It is genuinely Baptist. It is a good doctrinal poem, and its wide circulation would be a help to the cause of truth."—B. H. Dement, Waco, Tex., in Texas Standard.

## THE HOME

### Dreaming.

"Oh for a splendid thing to do!"  
Thought little Ben one day;  
"For something really, truly great,  
Not just pretend at play."  
So lost was Ben in idle dreams  
He did not note, 'tis true,  
That heedless, he was passing by  
A splendid thing to do.  
For poor blind Tom beside the curb  
Stood bending 'neath his load,  
Awaiting some one's helping hand  
To lead him o'er the road.  
—Grace May North, in Christian Register.

### A True Story.

Not many years since, a telephone superintendent was riding along the highway between Fort Morgan and Denver on a tour of inspection, his wife accompanying him. Presently they came in sight of an elderly lady carrying a basket quite heavily laden. At the same time a young fellow passed them on a bicycle. On coming up with the old lady, he dismounted from his wheel and politely addressed her. "Have you far to walk?" he inquired pleasantly.

"Not quite half a mile."  
"Then allow me to relieve you of the basket. I can carry it in one hand and run my wheel with the other."

"You are very kind, sir, but it will be putting you to too much trouble."  
"O, not at all! I would quite as soon walk the rest of the way."

"That's the kind of chap I like to see," said the superintendent to his wife. "More children, in these rushing days of graft and money-getting, should be taught the old-fashioned courtesies, to be on the watch-out to bestow small favors, place chairs for others, give the right of way to parents, grandparents and visitors, and listen respectfully to what they are saying without interposing their own remarks. They hear quite often that this is a free country and they must look out for their own rights."

"Very true," replied his wife. "I have in my mind now a family where the children are allowed to usurp the prominent places in every detail of family life; and if ever they do chance to waive their claims, it is evidently under mental protest, and not with the ease of habit. Whether deference is called old-fashioned or new, the possession of it will be a valuable acquisition. As Sydney Smith has said: 'Manners are the shadows of our lives.'"

When they reached the town near by, the superintendent inquired who that young fellow was carrying the basket. "I shall keep my eye on him," he added in an undertone, as they proceeded to register at the small hotel. The young man in question little thought that his obliging act had been observed by the man who passed in an automobile, or that it might prove a means to a desired end. A few months later it came about that one of the most reliable and effi-

cient operators of the telephone company was called away, and the manager was at a loss to find some one to fill his place, although there were several who would have been glad to take it. Speaking with the superintendent, he said: "He must be a man who will only reply in pleasant tones to the hasty and unwarranted criticisms that may come over the line—in fact, he must be possessed of good manners."

"I know of one who, I think, will fill the bill," replied the superintendent, "and I will see him to-day."

His automobile was soon in requisition, and the young man who was not too "spruce" to carry an old lady's basket was interviewed. On being asked if he knew anything of telephone-operating, he replied that he had had no experience, but always thought he would like the work, and had passed some leisure time in a telephone office, trying to learn what he could.

"Very well. Come to the general office to-morrow, and we will give you a try."

The day following found him at the office promptly on time. His services proved most satisfactory, and to-day he holds a prominent official position with the telephone company in Colorado.—Selected.

### Use What You Have.

"What is in thine hand, Abel?"  
"Nothing but one wee lamb, O God, taken from the flock. I purpose offering it to thee, a willing sacrifice."

And so he did. And the sweet smell of the burning has been filling the air ever since, and constantly going up to God as a perpetual sacrifice of praise.

"What is it thou hast in thine hand, Moses?"

"Nothing but a staff, O God, with which I tend my flocks."

"Take it and use it for me."

And he did, and it wrought more wondrous things than Egypt and her proud king had seen before.

"Mary, what is that thou hast in thine hand?"

"Nothing but a pot of sweet-smelling ointment, O God, wherewith I would anoint thine only one called Jesus."

And so she did; and not only did the perfume fill all the house in which they were, but the Bible-reading world has been fragrant with the memory of this blessed act of love, which has ever since been spoken of "for a memorial of her."

"Poor woman, what is it that thou hast in thine hand?"

"Only two mites, Lord. It is very little; but then it is all I have, and I would put it into the treasury."

And so she did; and the story of her generous giving has ever since wrought like a charm, prompting others to give to the Lord.

"What is it that thou hast in thine hand, Dorcas?"

"Only a needle, Lord."

"Take it, and use it for me."

And so she did; and not only were

## SOUTHERN BAPTIST CONVENTION

The Fifty-first Session (sixty-first year) of the Southern Baptist Convention will, at the invitation of the Baptist Churches at Chattanooga, Tenn., be held in the City Auditorium, Chattanooga, Tenn., beginning Friday, May 11, 1906, at 10 a. m., and continuing to Tuesday evening, May 15.

The Annual Sermon will be preached by W. R. L. Smith, D.D., of Virginia, or his alternate, O. F. Gregory, D.D., of Virginia.

The office of the Secretaries will be at the City Auditorium. Associational Representatives are earnestly requested to register there; and Financial Delegates and Fraternal Visitors to file their cards as soon as possible after arrival. Do not wait for the opening of the Convention; come on Thursday, or between 8:30 and 9:30 a. m. Friday. This will greatly assist us, and the State Secretaries in presenting at the opening of the session a correct roll of those actually present.

Lansing Burrows,  
Oliver F. Gregory,  
Secretaries.

## WOMAN'S MISSIONARY UNION.

Auxiliary to S. B. C.

The Eighteenth Annual Meeting of the Woman's Missionary Union will be held in the First Baptist Church, Chattanooga, Tenn., beginning Thursday, May 10, at 9:30 a. m.  
Mrs. J. A. Barker, President,  
Miss Annie Armstrong, Cor. Sec'y.

## RAILROAD RATES.

Southeastern Passenger Association—One first-class fare plus 25 cents for the round trip from all points in territory South of the Ohio and Potomac and East of the Mississippi Rivers.

Dates of Sale—May 8-10, inclusive, and from Memphis, Nashville, Birmingham, Montgomery, Atlanta, Asheville and intermediate points on May 11, also. Tickets will be limited to continuous passage in each direction, with final limit (prior to midnight of which passengers must reach original starting points) ten days in addition to date of sale.

Interline tickets will be on sale at coupon ticket offices only. Special validating agencies under the charge of Joseph Richardson, special agent, will be located in the railway stations in Chattanooga, and will open one hour before the schedule time or departure of each train May 8-20 inclusive.

Original purchasers may secure extension of limit to June 15, by personally depositing their tickets with special agent not later than ten days from date of sale, and payment of fee of 50 cents.

Central Passenger Association grants same rate from St. Louis and East St. Louis, same limits and privilege of extension.

Trunk Line Association—One first-class fare plus 25 cents for the round trip from Washington, D. C., and from points in Maryland, fare and one-third for the round trip to Washington, D. C., added to one first-class fare plus 25 cents for the round trip tendered there from. Dates of sale May 8-10 inclusive. Limit ten days exclusive of date sale. Extension to June 15 by depositing ticket and fee of 50 cents.

Western Passenger Association—One lowest regular first-class ticket (not temporarily reduced) fare plus \$2 from points in Missouri and Kansas (via St. Louis and Memphis) to Chattanooga, Tenn., and return. Dates of sale May 7-9 inclusive. Limit ten days from date of sale.

Southwestern Excursion Bureau—One lowest first-class ticket fare plus \$2 from all points in Southern Missouri and Southeastern Kansas, (under jurisdiction of this Bureau) Arkansas, Oklahoma and Indian Territory and Texas. Dates of sale May 7-9 inclusive. Limit ten days from date of sale. Application has been made to add May 10 to date of sale and for privilege of extension to Western Association and Southeastern Bureau, but no reply has yet been received.

Oliver Fuller Gregory,  
Secretary in Charge of Transportation.

204 E. Frederick Street, Staunton, Va.

the suffering poor of Joppa warmly bills. Few of us think enough of the clad, but inspired by her loving life. blessings and happiness that accrue from a well kept lamp. The things necessary for cleaning them are a stiff little brush to clean chimneys with, nice cheese-cloths, a bottle of alcohol, and put a tablespoonful of pearline into the hot water to clean the gummy, sticky substance with, and wash all parts of the lamp. Use the best of head-light oil. Make it a point to fill and clean them daily. Tissue paper will polish the chimney highly—until it shines like crystal after being washed clean. Do this work yourself always. Remove only the charred portion of the wick with the fingers. S. J. H.

### Care of a Lamp.

A young house-wife says she has for the first time in her life the entire responsibility and care of the lamps in her home. They have no electric or gas lights, and she very much desires to know the very best method of cleaning them—as they love a clear, good light. It is a laudable ambition to wish to have a well-kept lamp, and it is imperative for health's-sake. A flickering, unsteady light will soon cause you to pay oculist's and doctor's low Christ.

**YOUNG SOUTH.**

Mrs. Laura Dayton Eakin, Editor

Address  
302 East Second St.,  
Chattanooga, Tenn.

All communications for this department should be addressed to Mrs. Eakin, 304 E. Second Street, Chattanooga, Tenn.

Young South Motto: *Qui non proficit, deficit.*

Our missionary's address: Mrs. Bessie Maynard, 141 Machi, Kokura, Japan, via San Francisco, Cal.

Mission Topic for April—Papal Missions.

Young South Pins.—I have an order for 12 Young South pins. The jeweler tells me he will order 25. It strikes me that perhaps others may want them to wear to the Convention in May. They are sterling silver stick pins, a shield with the monogram "Y. S." in raised letters, and they cost 25 cents. If you wish one, enclose 25 cents in coin or stamps by return mail if possible. I think I can get them out by May 1. L.D.E.

**YOUNG SOUTH CORRESPONDENCE.**

We are nearing the end of April fast. Keep that in mind and send in your offerings at once. I am hoping we shall have our missionary's salary all paid and stand ready to pledge her

**SIX HUNDRED DOLLARS**

again for this thirteenth year. I shall report all given by April 30 or May 4, so don't lose a moment in sending off your April collections.

Last Sunday the Young South Band of the First Church, Chattanooga, gave me \$1 for Japan. They have lately been helping the Ocoee Union on an offering for the Yang-Chow Hospital. We are most grateful for Japan's part.

Then comes Middleburg with \$4.25 from the Aid Society of the church there for Japan. Will Miss Fannie I. Jones, Treasurer, extend our thanks.

Jackson is next:

"Enclosed find \$1 for Japan. We will send more later on. How much I would like to be with you and the Young South at the Convention, but I am kept providentially at home. May the Lord meet with you."

Annie Bell.

Perhaps providence may be kind and you still can come. We are so much obliged for your offering.

Now hear from West Tennessee:

"Please find enclosed

**SIX DOLLARS AND TEN CENTS**

from the Dyersburg Sunbeams for Mrs. Maynard. Our band is using the mite-boxes and star-cards, and we hope to send another offering soon. Some of our members are very anxious to get the Y. S. pins, and they insist that I write to see if you will order some more. There are 12 who want them."

Emma Harwood, Leader.

Send on your order at once. I feel sure I can dispose of 25 before the

Convention meets. Thank you so much for your most generous offering to Japan. A few more like that and we'll be safe from May to May.

Now listen to Rome:

"You will please find enclosed \$2.50 from my daughter and myself. Give 50 cents to Japan and \$2 to Home Missions."

A Member of the Church at Rome.

We are so much indebted to both of you, and hope you will work with us all the year.

Dayton comes next:

"I enclose \$1.50. Give \$1 for Mrs. Maynard's support and 50 cents to Home Missions. I have reared three Baptist preachers who are now engaged in spreading the gospel, and as the church to which I belong does not contribute to missions very much, I make this offering myself. I pray the Lord's blessing upon the work of the Young South."

Mrs. L. O. Davis.

We are most grateful. I wonder if I do not know those three preachers. Was one of them the pastor of the Second Church in South Chattanooga a few years since? Mrs. Davis is working far and wide through these who bear the good tidings to others. We shall always be glad to have her on our roll of helpers.

And now come again those earnest workers in Curve Sunday-school. Mrs. M. C. Butler sends \$3 from Miss Nora Boydstone, Mrs. Robinson, herself and the school. Will she let it go to Japan this time? We need a little more still in that line. Will she thank all who contributed in the name of the Young South?

Those "Bees" of Memphis have been busier than ever. Just listen to them:

"Your heart is going to be made glad when you find our April offering has reached

**SEVENTEEN DOLLARS.**

Mrs. Bailey pledged \$10 at Jackson for the B. Y. P. U. Encampment and we worked hard to reach that amount. When we found that we had gone \$7 over, we were so happy. Please send Mr. Ray \$10 and give \$7 to Home Missions."

Lula Atkinson,  
Treasurer.

What do you think of that? Was there ever such a "hive"? Scarcely a number of the paper, it almost seems, but they report work of some kind. I hope some of them will cross the State in May. I am sure Mrs. Bailey will be here, and will wear a knot of brown and yellow.

The B. Y. P. U. Encampment is to be held at Estill Springs I understand, and I shall be delighted to receive other contributions for that new line of work, which is to bring our young people together, and advance them in spiritual things.

Let me suggest that all who are coming to the Convention write at once to Dr. Howard L. Jones, 611 E. Fourth Street, or Mr. Newell Sanders, 510 W. Montgomery Avenue, at once. It will be so much pleasanter to arrange for homes in good time. We are assured of 8,000 already, and new names are coming every day.

All the city is opening its doors to the coming guests. "Welcome" will be written on the Mountain and the Ridges. Faithfully yours,

Laura Dayton Eakin.

Chattanooga.

**Receipts.**

First week in April, 1906..... \$33 76  
Second week in April..... 27 69

**FOR JAPAN.**

Young South Band, First Church Chattanooga..... 1 00  
Aid Society, Middleburg..... 4 25  
Miss Annie Bell, Jack on..... 1 00  
Dyersburg Sunbeams, by E. H..... 6 10  
Member of church at Rome..... 50  
Mrs. L. C. Davis, Dayton..... 1 00  
Curve S S by Mrs. Butler..... 85  
Miss Nora Boydstone, Ripley, by Mrs. Butler..... 15  
Mrs. Robinson and Mrs. Butler.. 1 00

**FOR HOME BOARD.**

Member of church at Rome..... 2 00  
Mrs. L. C. Davis, Dayton..... 50  
Bellevue Busy Bees, Memphis... 7 00

**B. Y. P. U. ENCAMPMENT.**

Bellevue Busy Bees, Memphis... 10 00

Total.....\$101 80  
Received since April 1, 1906:  
For Japan.....\$58 29  
"Orphans' Home..... 4 02  
"Home Board..... 21 74  
"State Board..... 5 00  
"Margaret Home (support)... 50  
"Yang Chow Hospital..... 50  
"Foreign Journal..... 1 50  
"B. Y. P. U. Encampment.... 10 00  
"Postage..... 25  
Total.....\$101 80

**Bobby and Beth**

"Girls don't have to do anything!" declared Bobby, as he sat down with a thump on the shoe-box in grandmother's room. "Girls don't have to feed hens or fill the wood-box. I wish I was a girl, so I do."

"Girls don't have to do anything!" exclaimed Grandmother Stone, in surprise. "Well, well, well! You come with me a minute, Bobby, and we'll see if you are right."

Bobby followed grandmother into the sitting room. But when they got there both were surprised, for sitting in the big rocker was Beth her eyes full of tears.

"I wish I was a boy, same as Bobby," she said sorrowfully. "I'm tired as anything dusting rooms. Boy's don't have to dust or mend stockings or do anything. Oh, dear, dear, dear!" and Beth hid her curly head in the duster and sobbed.

"Well, I never did!" exclaimed grandmother. "Suppose you do Bobby's work to-day and he will do yours. I know that he will be delighted to exchange work with you."

But would you believe it? Grandmother was mistaken, for Bobby shook his head.

"I'm going to feed the hens myself," he said decidedly.

Beth wiped her eyes in a hurry. "Girls never fill wood-boxes," she murmured.

Then they both laughed and stopped grumbling for that day.—Our Sunday Afternoon.

**Harmless Tobacco Cure.**

Mrs. M. Vine, 75 State Street, Des Moines, Iowa, discovered a harmless remedy for tobacco habit. She cured her husband in ten days after using tobacco 30 years. All desire for its use gone. Can be filled by druggists. She gladly sends prescription free for self-addressed envelope.

**RUNNING SORES  
COVERED LIMBS**

Little Girl's Obstinate Case of Eczema—Instantaneous Relief By Cuticura—Little Boy's Hands and Arms Also Were a Mass of Torturing Sores—Grateful Mother Says:

**"CUTICURA REMEDIES  
A HOUSEHOLD STANDBY"**

"In reply to your letter I write you my experience, and you are privileged to use it as you see fit. Last year, after having my little girl treated by a very prominent physician for an obstinate case of eczema, I resorted to the Cuticura Remedies, and was so well pleased with the almost instantaneous relief afforded that we discarded the physician's prescription and relied entirely on the Cuticura Soap, Cuticura Ointment, and Cuticura Pills. When we commenced with the Cuticura Remedies her feet and limbs were covered with running sores. In about six weeks we had her completely well, and there has been no recurrence of the trouble.

"In July of this year a little boy in our family poisoned his hands and arms with poison oak, and in twenty-four hours his hands and arms were a mass of torturing sores. We used only the Cuticura Remedies, washing his hands and arms with the Cuticura Soap, and anointed them with the Cuticura Ointment, and then gave him the Cuticura Resolvent. In about three weeks his hands and arms healed up; so we have lots of cause for feeling grateful for the Cuticura Remedies. We find that the Cuticura Remedies are a valuable household standby, living as we do twelve miles from a doctor, and where it costs from twenty to twenty-five dollars to come up on the mountain. Respectfully, Mrs. Lizzie Vincent Thomas, Fairmount, Walden's Ridge, Tenn., Oct. 13, 1905."

Complete External and Internal Treatment for Every Humour, from Pimples to Scrofula, from Infancy to Age, consisting of Cuticura Soap, 25c. Ointment, 50c. Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), may be had of all druggists. A single set often cures the most distressing cases when all else fails. "Potter-Drug & Chem. Corp., Sole Props., Boston, Mass." Mailed Free. "How to Cure Torturing, Disfiguring Humors," and "The Great Skin Book."

**L. & B. PIANOS**

NEW SCALE

Four Hundred Dollar Models

TO CLUB MEMBERS

AT \$287.

Cash or Easy Payments.

Nine out of every ten pianos are bought on payments—gifts to the family—Many are taken away on account of the death of the wage earner. Join the club, now forming. Save nearly a hundred and twenty-five dollars—and besides in case of death of purchaser we give the family a receipt in full for balance due on piano—provided contract has been in force six months and the payments have been made according to agreement. It costs you nothing extra to protect your family—write for Booklet No. 20 .....its free and will explain everything.

Over 300 L. & B. Club Pianos sold inside of four months to satisfied customers—They are warranted for a life time. Address

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38 YEARS IN MUSIC.

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**GOUT & RHEUMATISM**  
Use the Great English Remedy  
**BLAIR'S PILLS**  
Safe, Sure, Effective. 50c. & \$1.  
DRUGGISTS, or 93 Henry St., Brooklyn, N. Y.

## PILES CURED QUICKLY AT HOME

Why Suffer Agony Any Longer When You Can Get a Quick, Sure Cure For Your Piles by Simply Sending Your Name and Address?

Trial Package is sent Absolutely Free in Plain Wrapper to Everyone Who Writes.

Surgeons themselves consider a permanent cure of piles by a surgical operation as very doubtful, and resort to it only when the patient has become desperate from long continued pain and agony. But the operation itself is every bit as excruciating and nerve-racking as the disease. Besides it is humiliating and expensive, and rarely a success.

The wonderful Pyramid Pile Cure makes an operation unnecessary. You cure yourself with perfect ease, in your own home, and for little expense.

Pyramid Pile Cure gives you instant relief. It immediately heals all sores and ulcers, reduces congestion and inflammation, and takes away all pain, itching and irritation. Just a little of the treatment is usually sufficient to give a permanent cure.

Pyramid Pile Cure is prepared in the form of suppositories so they can be applied directly to the parts without inconvenience, or interrupting your work in any way.

We are sending a trial treatment free of charge to every one who sends name and address. We do this to prove what we say about this wonderful remedy is true.

After you have tried the sample treatment, and you are satisfied, you can get a full regular-sized treatment of Pyramid Pile Cure at your druggist's for 50 cents. If he hasn't it, send us the money and we will send you the treatment at once, by mail, in plain sealed package.

Send your name and address at once for a trial of this marvelous quick, sure cure. Address Pyramid Drug Co., 11598 Pyramid Building, Marshall, Mich.



## GRIP-IT QUICK!

Does not make you sick or otherwise inconvenience you, and cures the Worst Cold. No Opium, no Narcotics. Cures in about 8 hours.

Don't let the grip demon grasp you when Grip It costs only 25 cents a box, each box containing enough to cure three colds.

## DRAUGHON'S Business Colleges

Nashville, Knoxville, Memphis, Montgomery, Ft. Worth, Dallas, Atlanta, Raleigh and Jackson. Miss. POSITIONS secured or money REFUNDED. Also teach BY MAIL. Catalogue will convince you that Draughon's is THE BEST. Send for it.

### SAVE YOUR OLD CARPET

Have them woven into handsome reversible rugs—chosen patterns. Rag rugs woven from woolen and cotton rags. This work is our specialty. Carpets cleaned, also, with modern methods. Write for particulars.

THE CARPET CLEANING & RUG FACTORY, 1213 Church St., Nashville, Tenn.

### LOW RATES UNITED CONFEDERATE VETERANS.

For the annual reunion at New Orleans, April 25-27, the Mobile & Ohio Rail Road will sell tickets to New Orleans and return at rates less than half, limited for return to April 30, with privilege of extension to May 21. Ask your nearest ticket agent or write H. E. Jones, Jr., T. P. A., Meridian, Miss., for particulars.



We Supply the U. S. Government. Prices Cut in Half to introduce. Don't buy until you see our large, new 80-page Band Instrument text-book B. Sent FREE. Write to-day. The Rudolph Wurlitzer Co. 20 E. 4th St. Cincinnati, O.

### Bible School and Ministerial Institute.

The Theological Department of the Southwestern Baptist University takes pleasure in announcing that there will be held in Jackson, Tenn., from May 22 to June 1, 1906, a Bible School and Ministerial Institute to which you are invited.

A remarkably interesting program. Free entertainment for all ministers. Cheap board in college halls for others. Come early and stay as long as practicable. Pastors will please extend invitation to Sunday-school officers and teachers.

#### Who are invited:

1. All ministerial brethren, whether older or younger, who live within reach of Jackson.
2. All Sunday-school teachers and officers, whether male or female, who wish to improve themselves in Bible study or other religious topics.
3. All other persons who desire a better acquaintance with the Bible or other matters connected with the progress of Christ's kingdom.

#### Special features:

Among the special features of this gathering will be the following:

1. An unusually large number of eminent and representative brethren to serve as lecturers and instructors.
2. Special days for special subjects, such as Temperance, Missions, etc.
3. Popular night entertainments, open to all attendants upon the school.
4. Larger opportunity than is customary at such meetings for general discussion of topics.
5. Special attention given to devotional interests of the gathering.

#### First week—May 22 to 25.

Tuesday, May 22—Prof. W. J. McGlothlin of the Southern Baptist Theological Seminary. Lectures on "The Life and Work of Paul."

Wednesday, May 23—Prof. W. J. McGlothlin—Lectures continued on "The Life and Work of Paul."

Popular night lecture by Dr. T. T. Eaton. Subject, "Christian Science."

Thursday, May 24—Dr. T. T. Eaton of the Western Recorder. Lectures on "The Pastor and the Home," "The Pastor as a Citizen," etc. Also popular night lecture. Subject, "Church Music."

Friday, May 25—Dr. T. T. Eaton. Lectures on "Ethical Difficulties of the Bible."

Evening entertainment by the University Choral Society. Grand concert. (50 voices.)

#### Second week—May 28 to June 1.

Monday, May 28—Bible Day. Principal speakers, Drs. Moody, Heagle and Savage.

Tuesday, May 29—Temperance Day. Principal speakers, Dr. E. E. Folk of the Baptist and Reflector, Rev. J. O. Midyett, Dr. G. S. Williams.

Popular night lecture by Dr. E. E. Folk.

Wednesday, May 30—Education Day. Dr. P. T. Hale, Dr. Lansing Burrows, Rev. D. A. Ellis.

Popular night lecture by Dr. Burrows. Subject, "John Hampden."

Thursday, May 31—Mission Day. Dr. W. O. Golden of Nashville, Rev. I. N. Penick of Martin, Rev. J. B. Lawrence of Humboldt.

Night Entertainment by Oratorical Department of the University.

Friday, June 1—Theological Day. Commencement exercises of the Theological Department in the University. Address on "Present Day Ministerial Culture," by Dr. David Heagle.

Five reasons why you should attend:

1. This will undoubtedly be the largest and most profitable gathering of the kind ever held in Jackson.
2. It will be a decided help to you in various lines of study whether of the Bible or other topics; also an inspiration for your future work.
3. If you are a minister, it will cost you nothing except railway expenses. For all others cheap entertainment will be provided, either in the college halls or at private boarding houses.
4. It will give you an opportunity to see the workings of the University; also to meet friends and old acquaintances.
5. It will be a handsome outing for you; also a chance to do good, as well as to receive it.

#### Some Directions:

1. Send in your name at once and thus have a good boarding place assigned to you before coming.
  2. No; only come yourself, but bring others with you; there is room for all.
  3. If you cannot remain during the entire session, remain as long as you can. Part of the feast will be better than none.
  4. Remember the time, May 22 to June 1.
- All correspondence should be directed to Dr. David Heagle, Prof. of Theology, S. W. B. U., Jackson, Tenn.

### FREE TO YOU—MY SISTER



treatment a complete trial; and if you should wish to continue, it will cost you only about 10 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address MRS. M. SUMMERS, Box 241 - - - Notre Dame, Ind., U. S. A.

### A BOON TO BACHELORS.

To the bachelor of methodical habits nothing is more important than the morning shave. And the success of the morning shave is dependent more upon a cup of good hot water than upon brush, soap or razor. That is one of the reasons why the dainty little water-heater illustrated herewith has been adopted by bachelors from Maine to Texas—it provides the water without trouble or delay. It will boil a pint of water in four minutes and the water will retain warmth for two hours after the current is turned off. It is neat, compact, durable and economical. It is ready for duty instantly. You simply turn on the current. That is all.

The electric water-heater has a thousand uses. It is not alone designed for the bachelor's shaving water, but for the spinster's cup of tea, to boil the breakfast eggs, to fill the hot water bottle, in short—for any purpose where it is desirable to heat a small quantity of water, food or liquid, it is the quickest, safest, most convenient device procurable.

And it only costs \$3.50. Phone the Nashville Railway & Light Co. for one.

10c for 50c. worth of leading novelties in Choice Garden Seeds. \$1's worth of Universal Premium Coupons free with every order. BOLGIANO SEED STORE, Baltimore.

### FREE TO OUR FRIENDS.

We want to send to each reader of this paper a useful needle book, containing all sizes of darners and sewing needles, down to the finest needle. It completes your work basket outfit. Twenty-five cents in stamps is asked as a measure of good faith and to cover the cost of one box of Dr. Marsh's Catarrh Snuff, which opens up the nose and head in one minute. Both sent by return mail. Address F. M. MARSH & SON, Greenville, Tenn.

## American National Bank

Capital .....	1,000,000 00
Shareholders' Liability .....	1,000,000 00
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Security to Depositors .....	\$2,300,000 00

OUR DEPOSITS HAVE INCREASED **\$1,300,000.00** WITHIN A YEAR

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### Wear Stylish Clothes

To every man, young or old, who is interested in good, stylish, serviceable clothes, we will send our handsome Spring Fashion Booklet and several samples of cloth upon receipt of two 2c stamps for postage. We especially want to interest men and young men, who aim to dress well, in our Suit Special at \$15. These garments are hand-tailored; perfect in fit; guaranteed to give good service, and one price to all. We, the makers, set the price with a shield on the sleeve which plainly reads \$15. Your local dealer sells them at the same price as the largest stores in the largest cities. It does not matter where you buy them, you are sure to get good values and good clothes when you insist on getting garments with this shield. "It's on the Sleeve"



Wear stylish clothes this Spring. Send two 2c stamps for our Fashion Booklet and Samples of Cloth. Address  
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### Resolutions.

At a meeting of the members of Enon Baptist Church in Washington County, Tenn., held on Feb. 8, 1906, the following resolutions were unanimously adopted:

Whereas, Almighty God has manifested His divine will and pleasure in taking from us our well beloved brother, Dr. William Smith, of blessed memory. Therefore be it

Resolved, That while we mourn him in the depths of profoundest sorrow, yet we know that our loss is his eternal gain, and we humbly bow in meek submission to this mysterious dispensation of providence who doeth all things well.

Resolved, That in his death the church is bereft of one of its most beloved and useful servants, who by his unflagging zeal, sublime faith and tireless effort has, under the blessing of God, contributed more than all others to its upbuilding and prosperity materially, morally and spiritually, and by consequence to the moral and spiritual improvement and growth of our community.

Resolved, That in his death the sacred family relation has lost the highest example of conjugal and paternal tenderness and care, the community its best type of neighborship, the State one of its most eminent illustrations of civic virtue, and our country an ideal citizen and patriot.

Resolved, That we hereby tender to his grief-stricken widow and sorrowing family and relatives assurances of our sincere condolence, and devoutly pray the Almighty Father that He comfort, support and strengthen them in this the hour of their great bereavement.

Resolved, That a copy of these resolutions be presented to his widow and family as a feeble expression of our esteem, love and veneration for the memory of our deceased brother, and our heart-felt sympathy and tender regard for the loved ones he has left behind.

Resolved, That these resolutions be spread upon the records of Enon Baptist Church, and a copy be sent for publication to the Baptist and Reflector.

M. B. Upchurch,  
John Edens,  
Hamby Morris,  
Committee.

### KNOW A GOOD THING.

Mr. J. T. Shuptrine.  
Dear Sir—"Please send half a dozen boxes of your Tetterine C. O. D. This makes one and one-half dozen boxes I have ordered from you. Some I have used myself, the remainder I distributed among friends requiring it. It has effected a cure in every case where tried. I shall always keep a supply on hand as I know myself what it is worth. Gratefully, P. O. Hanlon," Providence, R. I., Silver Springs Bleaching Co.  
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I Have a HOME CURE, Whose Proof is FREE, That Restores FOREVER The Farthest Gone, That Conquers the Disease and The Desire, That Rebuilds Nerve Strength and Ambition.

No one, except the victim, himself, knows the mental sufferings—the noble fights and the ignoble falls—of the drinking man. Others see only his transgressions and his frequent lapses. Again and again they watch him secure a foothold that crum-



bles to sand. For the strongest WILL POWER CAN NOT conquer that devouring thirst, the trembling craving that is voiced by every nerve-cell of the helpless, hopeless victim of inebriety—the condition that leaves man no longer master of himself, but a half-crazed martyr to perverted appetite.

Advice and kindly words will not help your afflicted friend, any more than a straw will save a drowning man. What you must do to rescue him is to "throw out the life-line," in the shape of an actual, tangible CURE for the disease.

To prove that I have such a cure, I will send in a plain wrapper, so that no one can guess its contents, a large treatment, sufficient to test its wonderful merit, free of all expense.

A marvelous change will at once be evidenced. The terrible, incessant craving will vanish, appetite return, the nerves grow steady, the haggard appearance will vanish, the eyes grow clear and the sufferer will again be able and inspired to take his proper place in business and society.

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### OBITUARY.

Askew.—W. B. Askew was born July 17, 1826; departed this life March 12, 1906, aged 79 years and 7 months. He professed faith in Christ and united with the Baptist Church at Hickman, Tenn., September, 1846. He was made a Master Mason in 1858. Was married to Minerva Sanderson Dec. 24, 1846; to them three children were born, all of them are living. He married his second wife, Disa Ann Jones, July 4, 1858, and to them 11 children were born, 7 of them now living. He was a member of New Middleton Lodge No. 249 F. and A. M. for 48 years. He was honored and beloved by all the brotherhood. By his Christian deportment and his devotion to his lodge he won his way to the hearts of the brethren both of the church and lodge. They loved him because he was worthy of their love, and we trust that all of us may imitate his life. No man knew W. B. Askew in the highest sense who did not come in contact with him in a personal way. This good man has gone into the presence of God where there is fullness of joy and pleasure forever to wait the resurrection and reunion of loved ones.

M. W. Russell,

Noel.—Inasmuch as God in His allwise providence has seen fit to call from among us our dearly loved sister, Queen Noel, therefore be it

Resolved, That in her death the Pleasant Plains Sunday-school has lost a devoted member, a faithful, untiring worker, an efficient officer and a true and loving teacher.

Resolved, That we deeply deplore our loss, for we shall long for her sunny companionship, her sunny smile and her tender words of cheer and encouragement. We realize that her place will be hard to fill; but "blessed are the dead which die in the Lord, yea, that they may rest from their labors and their works do follow them." We know she has gained a crown of many stars—a crown of righteousness, and we can only murmur amidst our tears, "the Lord giveth and the Lord hath taken away, blessed be the name of the Lord."

Resolved, That though her place is vacant here and we shall sadly miss her, the pure, gentle influence of her noble character and consecrated Christian life shall yet hover around and about us, and she shall be with us in our thoughts always.

Resolved, That we emulate her many Christian virtues and be prepared to meet her in the "Sweet Bye and Bye" in the beautiful city whose builder and maker is God.

Resolved, That we sympathize with the bereaved family and commend them to the tender care of the loving Savior, who alone can heal the broken hearted and give that peace that passeth all understanding.

Resolved, That these resolutions be spread upon our minutes and a copy sent to the family, and that they be published in the Jackson, daily papers and in the Baptist and Reflector.

Mrs. S. R. Conger,  
Miss Francis Brown,  
Mr. M. V. B. Exum,  
Committee.

Done by order of the Sunday-school  
March 11, 1906.

## A MONEY MAKER.

The Great Western Oil Refining & Pipe Line Co. of Erie, Kans., with its 1,000 barrel plant complete, tanks ranging from 600 to 10,000 barrels each, its own private pipe lines in touch with 100 wells belonging to various companies, its refinery site of 53 acres, two magnificent gas wells upon same that will furnish fuel for the entire plant, thereby saving 50 per cent. on the cost of refining, with leases on hundreds of acres of oil lands. Its plant and properties valued at over \$50,000 in bank and bills receivable, two thirds of the capital stock still in the treasury, will pay dividends ranging from 10 to 25 cents per share annually on all outstanding stock, with the present 1,000 barrel plant. Within the next twelve months we expect to increase the capacity to fully 5,000 barrels, so you see the tremendous dividends in sight for persons purchasing the stock at the present price—25 cents per share. This price will soon be advanced to 50 cents per share, and there is only a limited number of shares to be sold at 25 cents. I would advise quick action in this matter. There is no company in the United States that will stand a more thorough investigation and has a cleaner record. If you have from \$10 to \$5,000 that you desire to invest in a good, first class proposition, send it to me at once. Investigate 30 days, and if not perfectly satisfied every dollar of your money will be returned. If you desire other information write for same. Make all checks payable and address all communications to

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Dr. Harrel is the only specialist advertising in Nashville who lives here himself. He has no substitutes in his office.

OBITUARY.

Redd.—Bro. M. C. Redd, who departed this life Sept. 28, 1904, was born June 16, 1856. He was married to Miss Emily Sorrels in October, 1880. Professed faith in Christ and joined the Baptist Church the same year. Brother Redd was a devoted and faithful member of Hannah's Gap Church, and we feel keenly the loss we have sustained. He leaves a wife and a host of relatives and friends to mourn his departure. The greatest thing any one can do in this world is to live the right kind of a life, for a good life is a contribution to the establishment of that kingdom which cannot be moved. A good life reproduces itself in other lives in an endless series. The generation of the righteous shall not fail.

A. H. Hoff

Mulberry, Tenn.

Ussery.—William Wallace, son of Rev. and Mrs. W. T. Ussery, died at his home in Columbia, Tenn., March 20, 1906, at the age of thirty-eight. He leaves a wife and three children, father, mother and three sisters. Bro. Ussery was a faithful member of the Baptist Church, a devoted husband, a kind father, a dutiful son and a good citizen. Bro. Ussery met death with a Christian courage and faith that was almost sublime. He was ready to go. His death was like his life had been, he seemed to forget himself in his solicitude for those about him. His last word was spoken to cheer his devoted wife, the last motion of his hand was to caress and console her. During his sickness Brother Ussery received every attention and ministrations which love and devotion could prompt human hands to perform. The funeral was from the Baptist Church and was attended by a large concourse of people. His family have the sympathy of a large circle of friends. His pastor,

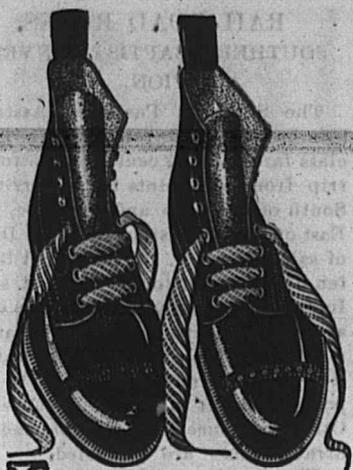
Spencer Tunnell.

Ball.—Sister Lucretia Ball was born Oct. 26, 1855, in Greene County, Tenn., and died March 25, 1906. She professed faith in Christ at the age of 18 and became a member of Clear Fork Baptist Church; afterward she moved her membership to Jeoraldstown, thence to Oak Dale Baptist Church, of which she was an esteemed and loved member at her death. Sister Ball was a great sufferer for some time, but bore her affliction with Christian fortitude. She was loved by all who knew her, and was a kind and loving daughter, wife, mother and sister. She leaves aged Christian parents, Mr. and Mrs. Alexander Hicks of Baileyton, Tenn., one sister and one brother whom we commend to the Giver of all good for consolation and comfort. Therefore be it

Resolved, That we as members of Oak Dale Church extend our sympathy to all bereaved ones, and pray God's blessings upon them.

Resolved, That we give a page of our church record for this obituary, and that a copy be sent to the Baptist and Reflector for publication and a copy be sent to the family.

Done by order of Oak Dale Baptist Church April 7, 1906.



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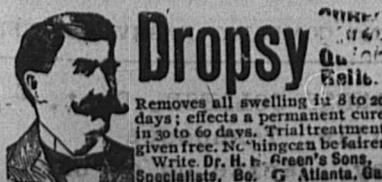
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## OBITUARY.

Senter.—Mrs. Bettie Pierce Senter was born Jan. 26, 1871, died April 13, 1906. About twelve years ago she came from Middle Tennessee to take a place in the faculty of the college at Humboldt. Since that time she has made this her home. She was a member of the Baptist Church and a teacher in the Sunday-school, and the great crowd that gathered at her funeral and the wilderness of flowers that covered her bier speak of the esteem in which she was held by her townsmen. She leaves a husband and a little babe with a host of friends to mourn her loss. But, dear friends, weep not for her as dead. She has left her place on earth for her home in heaven. Death has simply been the gateway through which she has entered into her glory. She has left a memory that is sweet. The hallowed influence of her life will be felt in the years yet to come. From the grave she will speak and the message which she will bear to the world will be one of light and life and love.

"One such life as this is worth more to earth

Than the stained triumphs of ten thousand Caesars."

A Friend.

Humboldt, Tenn.

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